The Messenger.

"As the Truth is in Jesus."

Rev T Appel DD
31 Dec77

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REV. P. S. DAVIS, D. D.,
Editor-in-Chief.
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Poetry.

ALMOST SUNDOWN.

I am looking over my labors
By the light of the setting sun;
For I see by the lengthening shadows
That my day is nearly done.

My work for the blessed Master
Is drawing towards its close;
Far less have I done in the vineyard
Than I hoped when the morning rose.

And yet, while the daylight lingers,
I will work as well as I may,
Nor waste the remaining moments
Regretting a misspent day.

And Oh! if now, in the vineyard,
Are any led there by my hand,
I give you this word at our parting,
As near to the gateway I stand:

Do all you can for the Master;
Do better than I have done;
And then, when the day is ended,
You may welcome the setting sun.

—*The Watchman.*

Communications.

For the Messenger.

OUR PASTORAL CHARGES: THEIR DIVISION AND RECONSTRUCTION.

My design in writing a few lines on the above named subject, is not to show that many of our pastorates are too large—that is admitted. Nor do I intend to speak of the difficulties in the way of Classes and their Reconstruction Committees effecting the desired division and reconstruction of charges. These can scarcely be named without reflecting on somebody, and that we do not wish to do, by any means. I desire simply, as one engaged in this work of reconstruction, to compare views on the subject with those who are similarly engaged.

There is a work before us of great importance and magnitude. There is, as said by a writer on the subject the other week, "an order of the day." How the order commenced, and how far it has progressed, is well known. We need not write its history. But, as no one else has started the question, we venture to ask: Should we not just now and just here, come to an understanding as to the scope, or aim that we have in view, in this work of reconstruction? I will frankly state what I think it ought to be, and if I have the right idea, in the opinion of my brethren, I shall be greatly encouraged to labor for its actualization, and if I am mistaken, I shall be glad to be corrected.

1. Our aim and motive should not be to lessen the labors of our ministers. Those of them, who have now from four to eight congregations under their care, do not and cannot labor harder than they could and would, if they had each but one congregation to serve. In the early part of my ministry, I often rode forty miles and preached three times on Sunday, after spending the greater part of the previous week in visiting families, and did not exhaust as much strength as at other times by studying faithfully two sermons and preaching them to the same people. Any minister can spend all his strength on the preparation and delivery of *one* sermon in a week. To do his utmost in the way of faithfulness, he need not go a foraging during the week, nor need he go through great bodily exercise on Sunday. In fact, we preach too little by preaching too often and too much.

2. Our aim ought not to be either, the greater self-denial of ministers. Their salaries are not too large by any means. In proportion to the number of people under their care, they are, in many cases, shamefully small. There is not a more self-denying ministry anywhere than in our Reformed Zion.

3. But our aim should be, in every case, if possible, to have a pastor for each congregation, in the country as well as in towns. Where the Church is established no minister should have under his pastoral care more than one congregation. And no minister can really be pastor of more than one flock. The pastoral relation, it seems to me, demands that each and every congregation have the exclusive time and services of a pastor.

This was the idea under the Old Testament dispensation. "Where ten families lived there a synagogue was to be built and a minister supported." So in the early Christian Church, and so now, for the most part, in the Churches of Rome, of England, &c. Our sister Churches too, of our country, where they are large and strong, do not think of anything else. Our (Dutch) Reformed, Presbyterian and Congregational brethren don't have more congregations than ministers as a general rule. Our Lutheran brethren too are rapidly coming up to this idea. This should be *our* position and aim. Any thing short of it should be the exception to the general rule. The only exception that should be allowed is where there are union churches. In that case the minister may have two congregations, but no more; i. e., he may have *one*, half the time, and the other, half the time—equal to one whole one.

We are aware, that we may be told that whilst this is all right in theory, it is looking to a state of things which cannot be realized. "We must take things," we are told, "as they *are*, and not as they ought to be." That has come to be a proverb which is used as an apology for inactivity. Things that are not as they ought to be should be made what they ought to be. And what ought to be can be. What ought to be done can be done; if not suddenly and at once, certainly in the course of time. Let us ministers give the people the right idea of the subject. Let them see and feel, that their spiritual good, and the upbuilding of the Church is the aim, and they will readily fall in and co-operate. They have been *taught* that a number of congregations are necessary for the support of one man. Let them be taught that one congregation can do it, and that by their doing it, their advantage will be four or six fold greater than under the former system, and let us ministers believe, that a small farm well cultivated will yield more fruit than a large one skimmed over the surface. For example, and the case is an extreme one: I have a small congregation in the country in the poorest part of our poor Adams county, to which I devote the fourth of my time (salary, $150). An elder (a man in limited circumstances) pays $5.00. He says if the congregation could have the whole of my time he would cheerfully pay $20.00. The most of the other members could be educated to do the same. That little flock could keep me or any other good man. Why then can't our large and wealthy congregations do so? They can and will in due time. I hope to live to see the day, when our Church shall have a congregation for every minister, and a pastor for every congregation. M. K.

GETTYSBURG, June 11, 1879.

For The Messenger.

THE CLASSIC GROUND IN GOSHENHOPPEN CLASSIS.

The Annual Sessions of this Classis were held on historic ground—civil and ecclesiastical. The whole Valley of Skippack is such, clear back to its Indian name—*Stagnant Water*. In a part of it, Towamencin township, near Kulpsville, is Gen. Washington's camping-ground, after the battle of Germantown. His head-quarters are pointed out, on the Oakland Farm, for five generations, in the Wampole family. On another, his officers were quartered, then owned by Matthias Stouffer. That old Mennonite meeting-house had been used for a hospital. A modern building supplanted it, alas! In the burying-ground rest the dust of General Nash, Col. White, and other officers and soldiers, who were wounded at Germantown.

Here the Rev. George Whitefield preached in 1740. He says, in his Journal: "I preached at Skippack, sixteen miles from Montgomery" (wherever that is!) where the Dutch people live. It was seemingly a very wilderness part of the country; but there were not less, I believe, than two hundred hearers."

In Lower Salford township, about three-quarters of a mile above Skippack Creek, is the site on which the famous Reiff's church stood, which claims to be the first Reformed Church-edifice in America. A stone now marks the location, partly through the interest taken in the place by our good Bro. James A. Schultz. We visited it on a Sunday afternoon, in company with Rev. P. P. A. Hoffman. Starting from Wentz's Church, our objective point was Nice's Mill, about three miles off. There we halted, and found the widow Allebach, whose husband bought the property from the Reiff heirs, and sold it to Nice. She knew that there was such a site somewhere near by, but could not point it out. Neither was she ready to say, that a church had ever been built; only preparations for it were made, she thought. The stones were subsequently used in the mill. But she directed us to go further on—to her maidenly neighbors—who belonged to the Reiff lineage in blood and name. They could tell us more, she thought. We, accordingly called in there. They did know more. "Of course," said they, "was there a church built. The logs, not the stones, were used in framing the mill. Over one hundred graves were sunk around it. But church and grave-yard and tomb-stones have disappeared." We were made to look across the heath, and spied the place. With thanks we departed. We saw and touched the memorial sand-stone (about two feet high, eighteen inches wide, and six thick). We walked about the ancient premises, felt sad, and said, "Vanity of vanities!" Schlatter, Weiss, Reiff, Church, grave-yard, tomb-stones, all gone! We presently left, and were gone, too.

Homeward bound, we saw a patriarchal pilgrim approaching us, with a broad-brim, a long beard, and a round-cut, buttonless coat. We hastily drew our gloves aside, closed up our linen around the chin, and looking as demurely as we could, hailed our Dunkard father, by asking him how long he had tarried in this region, and whether he had ever heard of an old church that once was near, or off, from us. He became very talkative, told us where it once stood, that old *Un-ah-so* Reiff had built it, that he had collected monies for it, that it had been a log-building, and that those logs were subsequently put in the frame-work of yonder mill. We asked him, why he called Elder Jacob Reiff *Un-ah-so*? "Well," said he, "my father said, he had accustomed himself to the phrase 'Un-ah-so,' in his conversation. My father knew him well, and reaped for him in harvest times. I knew his son, Jacob, well, and worked for him. His grandson, Benjamin, was well known to me. They were hard-working, driving men, but always used their hired help well." Again we asked: "Why was that church ever disbanded and blotted out?" He replied: "The old man Reiff kept the title in himself. Church and site were all his own. This the people (we used to call them '*Kerche-Leut*') would not endure. So it went to nothing." We had gotten enough now, and expressing our thanks again, we tried to move. But he now wanted to be told, why we were so anxious to know all, and what was to be done with it? We told him, we were *Reformirte Prediger*, and were on the hunt of old *data*. The good old man looked largely at us, and simply said, So!

Now let us put this and that and a few other things together, that we may have something worth presenting.

From an old manuscript, we can confirm some of the traditions, which we gathered up that Sunday afternoon (June 8). The site is no longer in doubt. Mr. Reiff owned all that certain tract of land. He collected money in Holland and elsewhere, on his journey thither for a wife—some say his second wife. The people joined him. A grave-yard had been commenced before. The Schulers and Stongs, and others sleep there; in all, perhaps, one hundred. There were even tomb-stones with inscriptions. All is now gone, however. The rupture ensued, on account of the title. It caused a trouble over the whole infant Reformed Church in America, and even in the mother Synod in Holland. But on this account the congregation disbanded, and the building stood empty. In 1743, Elder Reiff wished a public road to be opened to his church. This the court refused. Then he took down the building, and built a mill of it, on the Skippack Creek, 30x60 feet. His slaves dug the mill-race a full mile long. It stood 117 years, and remained in the Reiff name for five generations. In 1839 it became Allebach's mill, for $8,300.00. It is now Nice's mill, and thoroughly repaired. Not a splinter of the old Reiff's church is now in it.

We are persuaded, that we have the correct track in the story of the old church, Let us hope some more light may break forth from the hidden lore among the Reiff descendants. WEISER.

For The Messenger.

"HYMNS AND CAROLS FOR CHURCH AND SUNDAY-SCHOOL."

All lovers of good music for Church and Sunday-school should feel themselves personally indebted to Miss Alice Nevin for this excellent book, which she has placed within their reach. By its publication she has unquestionably met a great want. Not that there is not an abundance of music books, especially for the Sunday-school. The number is in fact already very large, and it is continually increasing. But we are safe in saying, that it would be far better for the religious life, if, to make a low estimate, nine-tenths of them had never been issued. We are not now speaking of the hymns they contain, but of the music to which these hymns are set. In large measure it is trash, consisting of insipid melodies and false harmonies that cannot fail to corrupt the taste.

That is bad enough; but it is the smallest part of the evil. This music is intended to be a medium, through which the religious life of our children is to find expression. But alas! much of it can awaken no devotional feeling. Often it has the military ring of a lively march, which, if you cannot distinguish the words, you might readily take for "Tramp, tramp, tramp, the boys are marching," or something of like character. Then again, it is as soft, as languishing, as sentimental as the music sung by a lover to his mistress. The airs may be, and frequently are, very pretty—something sweet to listen to in the parlor or at a secular concert. But in the worship of the church or Sunday-school they should have no place. They breathe no healthy religious spirit; and the sooner we are rid of them, the better.

For a long time a growing want, as the author says in her preface, has been "felt throughout many of our churches, for a more devotional and educational order of praise to be used in the service of the Sunday-school." It was to meet this want that, at the request of a number of her clerical friends, she has prepared this book of "Hymns and Carols for Church and Sunday-school."

Few persons are more competent for the task. Miss Nevin is accomplished in music. She has devoted years to its study. Through diligent cultivation her taste has become unusually correct; and her long familiarity with the best order of music enables her instinctively, as it were, to separate the good from the bad. Besides, she has been a devoted worker in the Sunday-school, and has in this way gained by personal experience a clear knowledge of the musical needs of children.

Thus abundantly qualified, and with an extensive musical library from which to draw her materials, she has done her work well. To a judicious selection of hymns, she has adapted music, which will be felt, we think, to be in every case strictly appropriate. There is, at least, no jarring between the sentiment of the poetry and that of the music. The music itself is of a high order, as will at once appear from a mere glance at the sources from which it has been derived. Besides a number of the best German chorals, the book contains choice selections from Handel, Haydn, Mozart and Mendelssohn, the great German masters, as well as from Dykes, Monks, and other celebrated English composers of tunes. Much that is altogether or comparatively new, will be found by the side of that which is familiar and old.

It is just such a book as our Sunday-schools need. We trust it will be widely introduced. Let it not be thought, that the music is too difficult for children. No; the melodies are, in general, quite easy and the harmony simple. Any one with a moderate knowledge of music can, without much trouble, instruct a school to sing these chants, carols and hymns in a proper manner. We would suggest, however, that the music leader drill the school for a number of weeks on the same tune. During the Advent season, for instance, let him sing hymn number 3, *Hosanna to the living Lord*, or hymn number 7, *O'er the Distant Mountains Breaking*, both of which are glorious, and will be highly appreciated by the children; and let the school practice singing this selection on each of the four Sundays of Advent. In this way the scholars will become familiar with one tune before they pass on to learn another. The mistake generally made is in attempting too much at once.

A special feature of the book are the hymns for the infant school; which will prove a source of much joy to the little ones as well as to their parents. These "Hymns and Carols for Church and Sunday-school," if introduced, as we hope they will be, will bring with them a great blessing; and, therefore, in the name of all who love pure sacred music, we thank the author for the great labor she has undergone in its preparation. F. A. G.

FULL OF ALL SUBTILTY.

There are certain victories which are worse than defeat. The Christian wins by openness, frankness, guilelessness, purity and fidelity. The worldling achieves success through concealment, craft, guile, and plotting. Too often these unholy elements are introduced and applied in connection with the cause and work of God. But these things in the Church are elements not of strength but of weakness, not of prosperity but of decay. They lead not to success but to ruin. The more human guile and policy, the less divine blessing and prosperity. He makes a poor exchange who wins a coveted object at the expense of Christian reputation and moral power. Shrewdness and craft and trickery may serve the purpose of the pettifogger and the schemer; and a reputation of this kind may put him in the path of wealth and advancement, but in the honest dignity of Christian manhood lies the honest strength of the child of God. He follows a leader "who did no sin, neither was guile found in his mouth." He is commanded to be as wise as a serpent and as harmless as a dove; but he is taught to walk in uprightness before God and the world. He has renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of truth commending himself to every man's conscience in the sight of God. He who does this shall find victories even in the midst of defeats. Though he fall he shall rise again. And when the head of the crooked serpent is bruised, and the last traces of his wriggling trail are wiped from the universe of God, the guileless and the upright, the faithful and the sincere, shall stand faultless in the presence of their king.—*The Christian.*

KNOW and improve every talent to the utmost, whether in preaching, writing, speaking, or acting. I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—*Norman Macleod.*

A PRAYER OF THE SECOND CENTURY.—Grant, O Lord, that I may know Thee more early, love Thee more dearly, and follow Thee more nearly.

Family Reading.

THE SWEET SURPRISE.

Down to the borders of the silent land
He goes with halting feet:
He dares not trust: he cannot understand
The blessedness complete
That waits for God's beloved at His right hand.

He dreads to see God's face; for though the pure
Beholding Him are blessed,
Yet in His sight no evil can endure;
And still with fear oppressed
He looks within and cries, "Who can be sure?"

The world beyond is strange: the golden streets,
The palaces so fair,
The seraphs singing in the shining seats,
The glory everywhere—
And to his soul he solemnly repeats

The visions of the Book. "Alas!" he cries,
"That world is all too grand:
"Among those splendors and those majesties
"I would not dare to stand;
"For me a lowlier heaven would well suffice!"

Yet faithful in his lot this saint has stood
Through service and through pain;
The Lord Christ he has followed, doing good;
Sure, dying must be gain
To one who living hath done what he could.

The light is fading in the tired eyes,
The weary race is run;
Not as the victor that doth seize the prize,
But as the fainting one
He nears the verge of the eternities.

And now the end has come, and now he sees
The happy, happy shore;
O fearful, faint, distrustful soul, are these
The things thou fearedst before—
The awful majesties that spoiled thy peace?

This land is home; no stranger art thou here;
Sweet and familiar words
From voices silent long salute thine ear;
And winds and songs of birds
And bees and blooms and sweet perfumes are near.

The seraphs—they are men of kindly mien;
The gems and robes—but signs
Of minds all radiant and of hearts washed clean;
The glory—such as shines
Wherever faith or hope or love is seen.

And He, O doubting child! the Lord of Grace
Whom thou didst fear to see—
He knows thy sin—but look upon His face!
Doth it not shine on thee
With a great light of love that fills the place?

O, happy soul, be thankful now and rest!
Heaven is a goodly land;
And God is love; and those He loves are blest:
Now thou dost understand;
The least thou hast is better than the best

That thou didst hope for; now open thine eyes,
The new life opens fair;
Before thy feet the blessed journey lies
Through homelands everywhere;
And heaven to thee is all a sweet surprise.

Sunday Afternoon.

HOME-MAKERS.

There are very few persons in the world, and these few are not to be envied, who are insensible to the delights of a happy home. Those who are fortunate enough to possess it are generally wise enough to prize it; while those who have it not, make it the nucleus of many an air-castle, and the chief figure in many a future prospect. It is, however, far easier to enjoy or hope for this inestimable blessing than to secure the various elements that must combine in order to form it.

It is a prevalent idea that woman, and she alone must always be the home-maker. This is her business, it is affirmed, while that of man necessarily lies outside. It is his part to supply the means of support, hers to provide a well-ordered, gladsome, refreshing, peaceful home. There is much truth in this view, but like many other truths, it has been run into the ground from the failure to perceive the other side. A home, like a person, has a dual existence; it has an outer and an inner life; it is formed by the circumstances that surround it, and the characters that dwell within it. There is the house with its appurtenances, its opulence or poverty, its comforts or inconveniences, its loaded table or frugal board, neatness and thrift, or disorder and waste. This is the outer life of the home.

To this both man and woman equally contribute. The division of labor as usually maintained, is, upon the whole, quite equitable. His lies outside the home, hers within; but both are equally important, equally honorable, equally remunerative in the true sense of the word. Neither his earnings nor her care would alone make and keep the home, even in its outer life, while united they supply all it needs. Any shirking on either side is fatal. If the man, through self-indulgence of any kind, fail to do his part, the woman will be overburdened, and the family comfort curtailed or destroyed. If, on the other hand, she through love of pleasure or lack of discretion, neglect the wise ordering of her household, or slide into fashionable extravagance, the result will be equally disastrous. Whatever be the resources, or the style of living they adopt, it requires all the abilities and painstaking of both in their respective spheres, to maintain this external domestic life with prudence, comfort and consistency.

It is, however, in the inner life of the home that we must look for its purest and most permanent happiness; and here also do we find man and woman to be equally necessary and equally responsible. Not the house, however richly furnished and judiciously arranged, not all the labor and thought of the man in earning and the woman in managing, however praiseworthy each may be, can alone secure a happy home. These are, indeed, indispensable, but not sufficient. Not only must hand and brain construct the home, but *heart* must inspire it. There must be love, patience, self-sacrifice, sympathy, contentment, courage to bear, firmness to endure—in a word all the qualities that go to make up character. If these be absent, so is happiness, however congenial and satisfactory may be the external home.

Just here a fatal mistake is frequently made. The busy man, wearied with toil and harassed, perhaps, by the events of the day, comes home to find rest and refreshment. He feels that his labors abroad should be recompensed by comfort, ease and freedom from care at home. This is perhaps natural; but he forgets that the wife and mother, if earnest and conscientious, has had her trials and labors also, and is probably in need of rest and sympathy quite as much as he is. The home is, perhaps, so peaceful and cheery that he takes it for granted that its constant inmate must be so too, and thus his thoughts are centred on what his home ought to yield to him rather than in what he shall do to make a happy home for the family. The truth is that home happiness is not a harvest for which one part of the household is to labor, that another part may enjoy. Each one must plant the seed, and water the ground and destroy the weeds, and then each one will partake of the bounteous crop. As the husband and wife both contribute to form the external home, they must equally unite to fill it with the living presence of unselfish affection and thoughtful kindness. If either fail in this, if one be always striving to make the home, and the other only to enjoy it, disappointment is inevitable.

The children, too, should be encouraged and trained from their earliest years, to contribute their share towards the home. Every boy and girl can add to the family joy in a multitude of ways, which will open rapidly to view when they are sought. The little kindnesses to one another, the willing deference to parental wishes, the plans laid for cheerful winter evenings, pleasant surprises and gleeful reunions, small gifts of handiwork to grace the familiar rooms, with hundreds of other natural outpourings of affection and gratitude, will bind children to their homes and make them centres of happiness, far more than can ever be the case when they are merely recipients. It is the good we do much more than that which is done for us that promotes our highest enjoyment; and each member of the household who would taste the keenest delights of a happy home must constitute himself or herself, in the best sense, a "home-maker."—*British Workman.*

THE ANCIENT CLERGY AND CIVILIZATION.

We may take Ambrose, Bishop of Milan, (374–95,) to represent the power of the clergy on the side of humanity and civilization. Sceptics and Christian censors will not let us forget that many bishops admitted the world into their own hearts, and brought enormous evils into the Church. We do not ignore their sad influence. They made the Church worse than the apostles left it, but they did not make general society worse than the apostles had found it. Strife, intolerance, opposition to human progress, had been in the world long before any Christian clergy existed. Did a Christian emperor, with a bishop at his ear, banish Cicero or kill Seneca? Did a clerical council take the life of Socrates? Was Pliny mere humane than Ambrose? If the spirit of persecution came from any source outside of the human heart, it came from Paganism. The clergy, as a body, brought into society a gentler spirit, purer manners, happier customs, better laws, a higher regard for human life, and a compassion for human sorrows. When Pagan lawyers and judges cared little for justice or mercy towards those who sought their rights and privileges, a bishop ventured to intercede and arbitrate between parties. Such men as Ambrose and Augustine saved many a poor sheep from the rough shears of the Roman courts. They raised the standard of equity. They taught the equality of all men before God and the law. "I venerate Christ in the slave who cleans my sandals," said Paulinus. They became intercessors for the oppressed and dependent, and still later they were judges in the towns of the West. They had the oversight of the public morals. Husbands must not divorce their wives upon a whim. Parents must take care of their children. Creditors and debtors must be honest. The gambler learned that there was a law for him. At a later time "the bishops were charged with an oversight of prisoners, lunatics, minors, foundlings, and other helpless persons." Ambrose sold the plate of his church to redeem captives. They taught loyalty towards their rulers, and prayed that the emperor might have a long life, a secure realm, a safe home, valiant armies, a faithful senate, a righteous people, and a world at peace.—*Professor Blackburn's Church History (in press).*

COURTESY TO SERVANTS.

The servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the Great King, and to her applies the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself." That law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously, at any rate. That is one of the first and most rudimental of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbors. She has a right, then, under this royal law, which is itself the spirit of all just laws, to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her, than it is for her to sweep your floor or build your fires. You are entitled to no more credit for speaking kindly to her, than you are for not stealing her pocket handkerchiefs. If you do not govern yourself in all your conversation with the callers in your parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor, is nothing more. Will you give to silks and feathers and a purse, what you deny to womanhood? That is the very essence of vulgarity. Do not say that the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance toward the girl in your kitchen?—*Hearth and Home.*

SETTING THE FASHION.

"Whence come the fashions?" is a question often asked. Causeur knows where one fashion came from. Several years ago a leading New York house imported, through a blunder a large amount of a certain very ugly material which would not sell and lay dead upon their hands. Something had to be done. The proprietors of one or two fashion papers were interviewed. Next week their columns told thousands of eager readers that there had been recently shown a new and stylish fabric which promised to be very fashionable; and the statement was widely copied by the daily press. Retail dealers found their customers inquiring for it, and sought it of the jobbers. The jobbers sought it in turn of the importers, who quickly unloaded their whole stock at a handsome profit. The goods were voted "beautiful" and "stylish," and the fabric in question was "the rage" for a time. Just how much the fashion papers were paid was never divulged. All of which shows how one fashion was "set," and "what fools these mortals be."

OLD BREAD.

In the Pompeii Museum at Naples, are to be seen loaves of bread charred black, but otherwise perfect in form, and not much unlike, in size and form, the loaves of the present day. Think of bread 3800 years old. Other articles of food have been found, as well as a great variety of household implements, colors, &c., to say nothing of the rare sculptures, bronzes, jewelry and coin, &c. The mosaic floors and frescoed walls in many of the houses are almost as bright and fresh-looking as if newly painted. Many of these mosaics are rich and beautiful and artistic in a high degree, while the columns, altars, fountains, &c., in the religious temples, forums and richer private dwellings attest to the beauty and luxury of these cities, of which Herculaneum is considered to have been the richest, since greater and rarer works of art have been found there than at Pompeii. To the writer's mind it seems a pity to have shorn these ruins of most of their statues, furniture and ornaments. Why not have left them where they were found, and then roofed in the ruins and made them the museum instead of carting them off to a modern museum in Naples? How much greater would have been the interest, and how much more instructive, had such a plan been adopted. An interesting feature of Pompeii is found in the remarkably well-paved streets, in many places worn in deep ruts by chariot wheels, showing that they must have been very old at the time of the city's destruction. The most remarkable relics of Pompeii are the human bodies that have been found perfect in form, covered with a hard crust of cinders; if they are broken as some of them have been, they crumble to dust. We saw the corpse of a dog preserved in the same way. The evidences tend to show that comparatively few of the inhabitants perished. Most of them had time to get away, and were not destroyed with the city, as we think is the popular belief.

NEEDLESS FEAR.

Searching for strawberries ready to eat,
Finding them fragrant, and large and sweet;
What do you think I found at my feet,
Deep in the green hillside?
Four brown sparrows—the cunning things—
Feathered on back, and breast and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping lower to see my prize,
Watching their motions with eager eyes,
Dropping my berries with glad surprise,
A plaintive sound I heard.
And, looking up at the mournful call,
I spied on a branch, near the old stone wall,
(Fearful and sad as to what might befall,)
The poor little mother bird.

With grief and terror her heart was wrung,
And while to the slender bough she clung,
She felt that the lives of her nestlings hung
On a still more slender thread.
"Ah, birdie," I said, "if you only knew
That my heart was tender, and warm and true;"
But the thought that I loved her birdlings too
Never entered her small brown head.

And so, through this world of ours, we go
Bearing our burdens of needless woe;
Many a heart beating heavy and slow,
Under its load of care.
But O, if we only, only knew
That God was tender and warm and true,
Our hearts would be lighter than air.

—*Friends' Review.*

THE CORALS OF THE INDIAN OCEAN.

Of all the wonderful sights in this land of wonders, there are none greater than the wonders of the reef when the tide is low. The ideas about coral which people have who have never seen it in its living state are generally erroneous. They know it as a beautiful white ornament under a glass shade, or in delicate pink branches in their jewelry, and they imagine living coral is like these. Their ideas are helped along by the common misnomer of trees and branches, as applied to coral. I have never seen it in the South Sea Islands, but throughout the Eastern seas the most common variety takes a laminated form, not unlike the large fungi to be met with in any English wood growing out of the older trees. Flat, circular tables of dingy brown, growing one over another, with spaces under each. These attain a great size, extending for yards without a break, so that the bottom of the sea is perfectly level. This kind is much sought after by the lime-burners. Another species grows in detached bosses, like thick stemmed plants which the gardener has trimmed round the top. These clumps grow out of the sand, and stand up in dull brown against the white flooring. A third pattern is spiked like stags' horns tangled together, and is of a dingier brown than the first; its spikes collect the drifting weeds, and its appearance is consequently untidy. There are scores of varieties of corals and madrepores, but the three mentioned are those which principally make up the mass which is ever growing under the still waters inside the reef. At Maheburg the reef is distant seven miles from the shore, and the whole of this great lagoon is in process of filling up by coral. There are one or two holes, left capriciously, and a channel which the river has cut to the reef which it pierces in what is locally called "a pass." Everywhere else the bottom is only a few feet under the water, and is always slowly rising. The various corals, the patches of silver-sand, the deep, winding channel, lend each a tint to the water—sapphire blue, where it is deepest, sea-green with emerald flecks, or cerulean blue, shot with opaline tints, in the shallows. The reef is a solid wall, shelving toward the shore, absolutely perpendicular towards the ocean, and varies in width from 20 to 100 yards. Against the outer face the rollers rage incessantly. Swell follows swell, smoothly and regularly. There is no hurry, for there is no shelving bottom to keep them back. On they come, separating their ink-blue masses from the tumble of the ocean, rearing aloft their crests, like live things anxious to try their strength, and fall with a roar on its edge as it stands up to meet them. You can stand within a few feet of the practically bottomless sea and watch them tumble, with the water no further than your knees, as the surge of their onward rush carries them across the reef. To stand so and watch them coming on appears, to one unused to the sight, to court destruction; the wave is so vast, its crest rising higher as it advances, shuts out the sea beyond, nothing can be seen but a wall of water rolling on; its strength is so apparent, so irresistible, and the pause it appears to take as the top curls over seems to check your breath. The rocks and lumps of dead coral with which storms have strewed the reef are high and dry; the pools of limpid waters in the holes sink down and drain away, their surface glassy and their depths full of color and strange-shaped living things, then the roller breaks and sends a surge of water hissing by, and the reef has sunk beneath the foam and bubbling water.

Useful Hints and Recipes.

CREAM FRITTERS.—Mix a pint and a-half of wheat flour with a pint of milk; beat six eggs to a froth and stir them into the flour; grate in a half a nutmeg, add a pint of cream, a couple of teaspoonfuls of salt. Stir the whole just long enough to have the cream get well mixed in, then fry the mixture in small cakes.

CUT FLOWERS.—A few flowers tastefully arranged, are much more beautiful than a huge bunch crowded together without regard to the effect of combination. A single rosebud or carnation, with two or three geranium leaves, a bright cluster of verbena, and a bit of some fine spray of white flowers, give more pleasure than a large mixed nosegay. Every home may be adorned at this season with little trouble, and the influence will be very pleasing.

POOR MAN'S PLUM PUDDING.—Take three cups of flour, one cup chopped suet, one cup stoned raisins, one-third cup molasses, one cup milk, one teaspoon of saleratus dissolved in the milk, half teaspoon of salt, one teaspoon each of allspice, cinnamon and cloves. Boil three hours. Serve with a sauce made as follows, One cup of sugar, half cup butter, one egg, one tablespoon of flour; beat altogether. When all ready for the table pour in two thirds cup of boiling wine. Add nutmeg, grated, and you will have a dish fit for a king, though planned for a poor man.

CARE OF PICTURES.—Oil pictures require an occasional dusting and polishing, but it is an operation that demands great care. If done with a feather brush, it is not always well accomplished, and a pad of cotton-wool will often be found to produce the best effect, but the operator must not bear with any fore upon the canvas, lest he should produce minute cracks that will spoil the picture. They should also be carefully polished once in a while, and the best way is to breathe gently upon the surface and rub it lightly off. Or a little roll of cotton wool can be dipped in lukewarm water and squeezed as dry as possible, and delicately wiped over the picture, drying it at once with a bit of chamois skin. A piece of sponge, if not used too wet, will also remove smoke and fly specks. It is always better to return to such small spots a second time than to leave them wetted too long. Cold tea will clean varnished pictures so as to make them look fresh and bright. Rub the colors dry with a chamois skin, but touch them very lightly, else you will do more harm than good.

CLEANING COAT COLLARS.—(1.) The best material for cleaning coat collars and grease spots of all kinds is pure benzine. The article is sold at the principal drug stores in the cities. That used by painters is not pure enough, and has a very unpleasant odor, which the pure article has not, and the little which it has soon disappears. If this cannot be obtained, strong alcohol (ninety-five per centum) will clean collars very well. A mixture of equal parts of strong alcohol and water of ammonia is also used. The trouble with all these liquids is that not enough is used; a small quantity only softens and spreads the grease spot, they should be applied in sufficient quantity, and repeated, to not only dissolve the foreign matter but to wash it out. (2.) Two ounces of rock ammonia, two ounces of alcohol, one ounce each of spirits of camphor and transparent soap. Put all together in a large bottle, cover with one quart of soft water, and when well mixed and dissolved it is ready for use. Spread the coat on a clean table, take an old nail brush, or one of the small scrubbing brushes sold as toys, dip it in the mixture and scrub the dirt parts thoroughly. Apply plenty of this, then take clean warm water and go over it again. Hang it out until partly dry, and press with a heavy iron on the wrong side.

Miscellaneous.

BURNS AND MOORE.

The veil for her bridal young Summer is weaving
In her azure-domed hall with its tapestried floor;
And Spring the last tear-drops of May-dew is leaving
On the daisy of Burns and the shamrock of Moore.

How like, how unlike, as we view them together,
The song of the minstrels whose record we scan—
One fresh as the breeze blowing over the heather—
One sweet as the breath from odalisque's fan!

Ah, passion can glow mid a palace's splendor;
The cage does not alter the song of the bird,
And the curtain of silk has known whispers as tender
As ever the blossoming hawthorn has heard.

No fear lest the step of the soft-slippered Graces
Should fright the young Loves from their warm little nest,
For the heart of a queen, under jewels and laces,
Beats time with the pulse in the peasant girl's breast!

Thrice welcome each gift of kind nature's bestowing!
Her fountain heeds little the goblet we hold;
Alike when its musical waters are flowing,
The shell from the seaside, the chalice of gold.

The twins of the lyre to her voices had listened;
Both laid their best gifts upon liberty's shrine:
For Coila's loved minstrel the holly-wreath glistened;
For Erin's the rose and the myrtle entwine.

And while the fresh blossoms of Summer are braided
For the sea-girdled, stream-silvered, lake-jeweled isle,
While her mantle of verdure is woven unfaded,
While Shannon and Liffey shall dimple and smile.

The land where the staff of St. Patrick was planted,
Where the shamrock grows green from the cliffs to the shore,
The land of fair maidens and heroes undaunted,
Shall wreathe her bright harp with the garlands of Moore!

—*Dr. O. W. Holmes.*

THE DAY OF DARKNESS.

Luther held Bernard in higher esteem than any monk. Though his was not a perfect life, a soul without a stain of sin, Bernard was consecrated to sovereign ideas; passionate in enthusiasm, yet self-controlled; and dwelling in 'heavenly contemplation more than in communion with time. He was born in 1091, twenty-five years after the Norman Conquest. The age was a stormy one, full of vast, ebullient, conflicting forces, which it was his fortune sometimes to counteract, sometimes to aid.

Charlemagne's work was an immense one. He had an architectural genius and plan, though the nations were not ready for his ideas. After his coronation, his realm embraced two-thirds of the Roman Empire. Perhaps to no man is the world indebted more than to Charlemagne for establishing civil order by regular government and general laws, for giving territorial security at this time to Europe and establishing educational privileges; and all this without erasing the social distinctions in his conquered provinces. He averted barbaric invasion from without and anarchy within. He made a uniform coinage, founded a library, called learned men about him, read and spoke Latin and read Greek himself, was fond of music and art. Dying in 814, he was beheld in vision by the monks ascending to Heaven on golden stairs, attended by angels.

Louis Debonair, his son, did not inherit his resistless and vivid energy. The great empire fell to pieces. Barbarians rushed in. Education and liberal arts withered in the icy air. Saracens on the south and Northmen from Scandinavian coasts devastated, slew, and burned as they went. Horses were stabled in cathedrals. Paris was besieged, and only saved by a silver ransom. Hungarian blood showed no mercy, and for forty years terror and anarchy prevailed. Feudalism begun, being mainly molded and established in the tenth century, embracing protection and service as its two ideas. This was the era of walled towns, of military aristocracy, of surnames and armorial bearings. Society organized for self-defense. There was no commonwealth—that was a dream of the world's youth; no public sentiment; no patriotism. Obligation to the lord was paramount to all. Fealty, respect, and obedience were fostered by feudalism; yet physical force was too exclusively exalted, with war and rapine. This system, however, was the only barrier against barbarism and paganism that Europe could rear. The castles that then rose on hill and river spoke of men's fear.

With the fall of the empire, disbelief and pestilential influences filled society. In his 65 capitularies and 1,151 articles Charlemagne had provided for moral reform, matters of religion, prayer, church discipline and belief; for missionary zeal in behalf of the "Holy Roman Empire." Mohammedanism in the East had also helped to bring Christianity into bolder relief. But now, with other evils, religion became so corrupt that it would shock the ear and sully the page to describe the incest, licentiousness, and profligacy that abounded. A trio of courtesans governed Rome and gave the pontificate to their lovers or to men of their choice. Even a child of six years was placed on a table, taught to mumble over certain words, and proclaimed archbishop, while his father with greedy hands clutched the price of unsaid masses. Three popes reigned at once, and were all deposed by Henry. Priests were drunken, and even while mass was performed sung obscene songs and played dice on the altar. Sylvester II was a reputed magician. The darkness at Rome could be felt. From it issued a stream of debauchery, like the putrid Nile, breathing poison and death.

Near the close of the tenth century there came on men the dread of the approaching end of the world, the shock of which seemed enough to complete the general ruin. Portentous signs appeared in meteors, earthquakes, and pestilence; in famine among men and murrain among cattle. The sun grew yellow at noon; apparitions were seen and voices heard in the air. The queen of France brought forth a monster. Europe was in a state of semi-delirium. Rebellions broke out in Normandy. Witchcraft fastened itself on society, the natural fruit of the general dread and alarm. For a generation the madness of desperation disorganized society; for after the expected year of doom passed by it was said that the reckoning should have been made from the death, rather than the birth of Christ. Although there were some lights on this ghastly picture, and perhaps a few who were reformed during this day of darkness, the general effect was evil and degrading. No such gloom had fallen on the world since the crucifixion of the Son of Man. The statues themselves looked pinched, as if the darkness had sunk into the stone. In the universal desolation, it seemed as if the Church had failed, and the Gospel itself had died.—*R. S. Storrs, D. D., LL. D.*

BELLS.

Only two metals are now used in large bells, tin and copper. The Belgians use 23 to 30 per cent. of tin; the English lean to more tin, 25 to 31 per cent. Tin makes the bell sound bright, but it also makes it brittle, and the reason why the English can afford to put in more of this brittle element is because they make their bells thicker, as a rule; and the reason why they are made thicker is, that instead of being merely chimed they are swung round on a wheel, which brings the hammer with great force upon the bell. If we treated the delicate Belgian bells in this rough fashion we would probably crack them, though if it were known that they would be swung, the Belgian makers could doubtless thicken them to order; they are not meant in Belgium to be whacked like big drums, but to be struck with hammers from *pp* to *ff*, like a piano forte. They resonate more easily than English bells, requiring a gentler stroke to elicit their full tone. In a word, the Belgian bell is a musical note, not a gong or a drum. Secondly, the thickness and general proportions of the bell are of the utmost importance. Bells vary from 1-15 to 1-12 of the diameter at the thickest part of the sound-bow, and the height is commonly about twelve times the thickness. English bells are, roughly, as broad as they are long, if you measure diameter from outside rim to rim, and length from rim to top of canon. But in truth, the thickness of the bell at different levels is all-important, The thickness near the top is as important as that of the sound-bow, and the diameter of the crown as critical a dimension as that of the rim. The deep, rich tone (in proportion to size) of the smaller Belgian bells is probably largely due to the wide top-diameter, combined with the thinness in certain portions of the sides halfway down. The way in which altering the thickness affects the tone, and even the pitch of a bell, is shown by the fact that a sharp bell can be flattened by shaving off the metal inside above the sound-bow; and Mr. Lewis tells me that he has destroyed beats by scooping the bell elsewhere until they disappeared at a certain point, but that on continuing to scoop they reappeared. All this shows how purely tentative and experimental is at present the art of bell-founding in England. In Belgium it is not scientific, but empirical, the accumulated experience of ages. A certain tact or rule of thumb takes the place of science; rules there must be, founded on principles, but the masters cannot explain their secrets. They produce the work of art, others are left to discover the laws they have obeyed. When we have analyzed their methods, we may be able to make their bells. So thought the Germans when they measured and analyzed Raphael and Tintoret, and produced the correct but lifeless banalites of Ary Scheffer; so thought Vuillaume when he imitated the very worm-holes in the Amatis, but for all that the French fiddlers are not Amatis. It may turn out that in the making of rich musical bells like those of Van Aerschodt, there is something which cannot be taught—the instinct, the incommunicable touch.—*H. R. Haweis, in Good Works.*

BISMARCK'S ORATORY.

The following pen-and-ink sketch of the German Chancellor delivering his great speech in the Reichstag on the customs tariffs, is from the Berlin *Tagblatt:*—"Hush! Bismarck is speaking!" With these words you are ushered into the Reichstag. And it is so. Before even hearing a word you can tell by the aspect of the Chamber that it is the Chancellor who is speaking. With their bodies stretched out, and ears wide open, everybody leans forward to listen. The pencils of the short-hand writers fly over the paper with the rapidity of lightning, and you hold your breath involuntarily that you may hear better. From below is heard a feeble voice—one of those voices which by its nervous tone suggests excess of intellectual work. The words come by jerks, each sentence being laboriously formed. The orator is sometimes hurried, sometimes hesitating in his speech. He recalls each sentence, twists it, and turns it about until he has eliminated all the points which an adversary might attack. It is then only that he abandons it to the House. In listening to him you experience a strange excitement, for while this strong man continues his speech you are momentarily feeling that he will suddenly stop short in the middle of his discourse. Not that ideas are likely to be wanting, but one fears lest the weakly voice which issues so laboriously from the Chancellor's robust frame may fail in the midst of a peroration without the possibility in the hurry of picking up the broken threads. The Chancellor himself looks ill at ease while speaking, his thin white hands fidgeting now with one, now with another button of his modest dark blue cuirassier's uniform. Then they catch feverishly at the long pencils so much talked about, seek refuge on the table, and at last rest on the glass of water which stands on the tribune. You might fancy that it was only this resting place that was wanting, for presently his speech grows firmer, more severe; words flow from his lips with greater clearness; his thick eyebrows are lowered still more upon the grey eyes which seem to penetrate the ranks of the Deputies. It is now evident that the orator is approaching the end of his speech; the sentences become shorter and more vigorous. And then the Chancellor draws himself up to his full height; the voice, so weak at first, gains a clear, hard ring, and he throws his last sentence like a bomb into the midst of the Chamber, resuming his seat amid the loud applause of his friends."

A CANAL FOR PANAMA.

Since the year 1528, when a couple of Flemish engineers were sent by Philip II. of Spain to find a route for a canal across the Isthmus of Panama, and were then threatened with death if they should undertake the project, many men and governments have at various times revived the idea. But it was not until M. Ferdinand de Lesseps, the engineer of the great Suez Canal, became actively interested in it, that there came a reasonable hope that the two oceans would be linked together. Under his direction invitations were recently sent out to the various countries to send representatives to an International Congress, and on Thursday last an organization was effected at Paris, all the great powers being represented. The United States delegation of nine included such men as Rear Admiral Daniel Ammen and Nathan Appleton, of Boston. M. Lesseps was made President of the Congress, and if such a thing as an Isthmus Canal is practicable, these scientific gentlemen ought to be able to hit upon a correct plan.

There are at least seven different routes proposed. The one directly across the Isthmus at its narrowest point, the Bay of San Blas, involves a gigantic tunnel large enough to admit ocean vessels. The Darien, Atrato River and Gulf of San Miguel route will cost $130,000,000, and necessitates two systems of water supply. A canal along the Panama Railroad involves tunneling, and interferes with the transportation franchise of that company. There are also two long surveys, one through the State of Cauca, in the United States of Columbia, and the other, the longest, through Nicaragua and Costa Rica, Central America, ascending the river San Juan into the Lake of Nicaragua, and thence by a series of locks and the river Grande into the Pacific at Brito. Although the total distance of 292 miles, involving 195 miles of canal and an outlay of $105,000,000, and ten years of labor, to say nothing of the disadvantage of locks, the impression prevails that this will be the route decided upon.

At any rate the Congress will give the many engineers, who have from time to time examined the ground, a chance to send in their views, and there is every reason to believe that the whole project, in which America is so much interested, is in good hands.—*N. Y. Examiner.*

Selections.

No man can be a man that has not learned to overcome self-indulgence; that has not learned through pain, under burdens and crosses long continued, to carry himself right manly.

If a man used the same energy to pay back what he borrowed as he did to borrow it, people would have a better opinion of each other, and there would be less paper going to protest.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon this world, but upon God.—*Thomas a Kempis.*

I very often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work shall be well done.

When a man is told that the whole of religion is summed up in the love of God and love of man, he is ready to cry out like Charoya, in Gebir, at the first sight of the sea,—"Is this the mighty ocean? is this all?" Yes, all; but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it—you will find it has no end; it will carry you round the world. —*Hare.*

Richest are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live to self so true,
Their longest day
Brings but such good to view
As they may need self's service to pursue.
—*Congregationalist.*

Science and Art.

The largest bridge in Europe will be completed next year. It will cross the Volga in the Government of Samara, Russia, on the Siberian Railroad. The river at the point of crossing is four miles wide in the spring, and 4,732 feet wide in the autumn. The cost of the bridge will be about $6,500,000. Twelve piers 85 feet high at a distance of every 364 feet will support the structure.

It is told of Meissonier that after completing his figure of Napoleon in his picture called "1814, or Retreat from Moscow," he altered the entire uniform, which had been painted in the open air in winter, to get its true relation to the snow and cold atmosphere, because an old servant of the emperor, with him in Russia, told the artist that Napoleon wore a uniform of the chasseurs at the time instead of that of the grenadiers, which the artist had represented so carefully.

SLUMBERING PLANTS.—It is well known that plants sleep at night; but their hours of sleeping are a matter of habit, and may be disturbed artificially, just as a cock may be waked up to crow at untimely hours by the light of a lantern. A French chemist subjected a sensitive plant to an exceedingly trying course of discipline, by completely changing its hours—exposing it to a bright light at night, so as to prevent sleep, and putting it in a dark room during the day. The plant appeared to be much puzzled at first. It opened and closed its leaves irregularly, sometimes nodding, in spite of the artificial light that shed its beams at midnight, and sometimes waking up, from the force of habit, to find the chamber dark in spite of the time of day. Such are the trammels of use and want. But, after an obvious struggle, the plant submitted to the change, and turned day into night, without any apparent ill effects.

THE MONT ST. GOTHARD TUNNEL.—It is well known that what is called the pass of St. Gothard, was anciently the most frequented route over the Alps, because it offered the most direct and practicable line of communication between Basle and Zurich from Northern Switzerland and Western Germany to Lombardy and the important cities of Milan and Genoa. At least sixteen thousand travelers and nine thousand horses crossed it, annually on an average down to the beginning of the present century, but, being only a bridle-path, it was almost wholly abandoned after the construction of the carriage roads over the Simplon by Napoleon, in 1807. The railroad over the Simplon has nearly monopolized all the traffic.

The St. Gothard Railroad Company undertook, some time ago, to cut a tunnel through Mont St. Gothard, but had to stop for want of funds in 1876, when as much as one hundred and two million francs was required to complete the work. At last Germany engaged to supply a fresh subsidy of six millions, in addition to twenty millions originally granted. Italy promises a like sum, which will raise her subsidy to fifty five millions, and Switzerland adds eight millions to her previous twenty millions. From these three nations twenty million francs will thus accrue, and the railroad company will have to raise an equal amount, which will make up the forty million francs ($8,000,000) now required to complete what will be the shortest and most direct railroad through the Alps into Italy. The Financial Society of German bankers will supply the railroad company with the twenty millions they want, and the works have been recommenced. There remain 1,800 metres (equal to 1,968 yards) of the St. Gothard tunnel to be bored, and it is hoped that before the end of 1879 the workmen at both ends will meet, and the hardest part of the great work be completed.—*Phila. Press.*

Personal.

Father Hyacinthe has made application to the French Government for official recognition for the Gallican Catholic Church.

Archbishop Purcell's debts are officially reported at $3,097,651, and his assets at $1,181,569, of which $418,536 is classed as "doubtful."

The Rev. Lyman Abbott writes from Boston to the *Christian Union*, that the Rev. W. H. H. Murray has gone to Connecticut to engage in the manufacture of "improved buck boards," and his "church of the future" has dissolved into thin air—a soap bubble, as brief as it was brilliant. Mr. Murray could not raise $200,000 for his church of the future, but he could easily raise $250,000 for buck boards.

Bishop Gobat, of Jerusalem, is dead. The establishment of this missionary see was the result of an agreement between the Governments of Prussia and England. Bishop Gobat was a Lutheran minister, and was nominated by the King of Prussia. He accepted Anglican orders and consecration, and was supported in part by Prussia and in part by the London Society for Promoting Christianity among the Jews. His salary was $6,000. The Queen has the nomination of his successor.

Dr. Dollinger will not admit that Leo XIII. has yet given the world any evidence of enlightenment and tolerance in the Vatican policy. In a letter to the Old Catholics at Heidelberg he says:—"That nothing of any importance in the sense of an amelioration of the situation of the Church is to be expected from Leo XIII. was clear to me as soon as he had declared to the cardinals—all creatures of his predecessors—that he intended not to undertake anything without their advice and consent. That he nominates as Cardinal Newman, who stands so high in intelligence and science above the Roman vulgus prælaticum, is comprehensible only through the fact that the real views of the man are not known at Rome. If Newman had written in French, Italian, or Latin, several of his books would be on the Index.

Cardinal Newman has received his title from the Church of San Giorgio in Velabro. He is the first of the seven or eight English Cardinals, appointed since the Reformation, who has thus been identified with the representative Church of English Catholics in Rome. Cardinal Howard, in 1675, received his title from the Church of St. Cecilia. Henry Stuart, titular Duke of York, the second son of the "Old Pretender," was created Cardinal in July, 1747, and died in August, 1807, at which time he was Dean of the Sacred College. Charles Erskine, a Cardinal of Scottish origin, received his biretta at the hands of Pius VII. in 1803. Thomas Weld was elevated to the Cardinalate in March, 1830, by Pope Pius VIII., and died at Rome in 1837. Cardinal Charles Acton, who was born at Naples, was created, but reserved in Petto in the Consistory of 1839, by Pope Gregory XVI., and proclaimed in the Consistory of January 24, 1842, when he received the title of St. Maria della Pace, a church which was built in 1487, in commemoration of the peace of Christendom, after it had been threatened by the Turks in 1480. Cardinal Wiseman, whose creation took place in September, 1850, was titular of St. Pudentiana, supposed to be the most ancient of all the Christian edifices of Rome, in which Dr. Wiseman dedicated a new and elegant altar. Cardinal Manning, whose elevation took place in 1875, derives his title from the church of St. Andrea Gregorio, on the Cœlian Hill.

Books and Periodicals.

THE LOST KEY; OR THE MYSTERIOUS BOX. By Forfex et Hastar, Authors of various Compositions, Jingles, Parodies, etc. Philadelphia: Grant, Faires and Rodgers, Printers, 1879. Pp.

This little book is the work of two fifteen year old girls, who deserve a great deal of credit for their pluck. The scene is laid in an old Castle on the Rhine, and there is quite a succession of romantic turns given to things before the key is found and the mysterious box unlocked, right relations discovered, property restored and the young folks married. It could scarcely be expected that the young authors should be able to describe ancient battles and love-scrapes without modern accompaniments, but they will be amused themselves at these anachronisms when they get older, and others will overlook the fault in sincere admiration of the good style acquired at such an early age. For sale at Porter & Coates, Philadelphia.

LITTELL'S LIVING AGE.—The numbers of THE LIVING AGE for the weeks ending June 14 and 21 respectively, contain the following articles: Origen and the Beginnings of Christian Philosophy, and Contemporary Life and Thought in France, *Contemporary;* The Secret Correspondence of Louis XV., *Quarterly;* William Kingdon Clifford, *Fortnightly;* Mrs. Craven and her work, *Nineteenth Century;* On Chinese Fans, *Fraser;* Jannina—Greek or Turkish? *Macmillan;* Truth of Intercourse, *Cornhill;* Necessity of a Financial Viceroy for India, *Economist;* with instalments of "Sarah de Berenger," by Jean Ingelow, and "Doubting Heart," by Miss Keary, and the conclusion of "The Romance of Mrs. Frances Kendrick; and the usual poetical selections.

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with THE LIVING AGE for a year, both postpaid. Littell & Co., publishers.

WIDE AWAKE FOR JULY, 1879.—The July WIDE AWAKE, having a sixteen-page Natural History Supplement, celebrates the national holiday with a frontispiece full of battle-smoke, and two capital patriotic stories, "Bunker Hill Revived," by J. H. Woodbury, and "General Washington and the Ragamuffins," by Annie E. Preston. "The Children's Hour at the Old South," by Emma E. Brown, is also full of patriotic reminiscences, and is illustrated with thirteen fine drawings by Miss Humphrey. These are followed by other articles which will interest the young.

The two articles of permanent value, however, are No. VII. of "Our American Artists" series, relative to J. J. Enneking, with a portrait and studio, drawn in pen-and-ink by the artist himself, and a beautiful engraving from Mr. Enneking's charcoal drawing of his painting, "Winter Twilight at Hyde Park;" and No. XXIV. of the "Poets' Homes" papers, about J. Boyle O Reilly, the Irish poet and the editor of the *Pilot.* His history is most romantic, and his portrait is very pleasing. Altogether, this number of WIDE AWAKE, taking in the three serials, "The Dogberry Bunch," "St. Olave's" and "Don Quixote, Jr.," is one of the best yet issued.

Only $2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Boston, Publishers.

SCRIBNER'S MONTHLY and ST. NICHOLAS for July come to us just as our form is going to press, and too late for a more extended notice, which we promise next week. The numbers are beautiful and instructive.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 25, 1879.

NO USE IN THAT EITHER.

There have been a great many just and proper denunciations of the Romish practices of St. Clement's Episcopal church in this city, but some of the arguments against them would lead all true Protestants to pray that they might be delivered from their friends. For what these honest but misguided men say, would lead to the abolition of the entire Christian ministry—a piece of radicalism which is not demanded by the state of the case, and which, if followed, would overthrow the very cause they attempt to espouse, and play into the hands of their enemies.

Dr. William Newton, if correctly reported, in a sermon a few weeks ago, justified St. Clement's church over against the Bishop and members of the convention, which tried to reduce it to propriety, and seemed to think that the only safety was in such changes in the Prayer-Book as would accord with the present Theological position of the Reformed Episcopal Church. That may all be well enough, but let us see who and what else his reasoning would sweep away. Dr. Newton is contending against a priesthood, and to his protests in that direction we have no objection, if, by a priesthood, he means any office that would add to or take from the sole mediation of our Lord Jesus Christ. But that is not his definition. He complains, that a deacon cannot administer the Lord's Supper. The diaconate in the Protestant Episcopal Church is not what it is according to Presbyterial conceptions, but simply a stage through which every candidate must go, in his advancement to higher orders; but in neither case is he allowed to exercise certain functions, and as long as Dr. Newton declaims against the Church for authorizing some one to do what all may not properly do, he strikes at the Christian ministry as an office. Our Redeemer gave a commission, and ordination carries with it an investiture of something that no man can take upon himself. Even in the case of a deacon, a man may, like Stephen, be filled with wisdom and the Holy Ghost, yet there must be, as at first, a laying on of hands, in order to the proper performance of certain functions; and this holds, of course, in regard to the higher officers of the Church. Good Protestants have held on to this through ages, and they will not now, be frightened out of their propriety by the excesses of St. Clement's, or the advantage any one may take of them, to justify Ecclesiastical movements. The protest against allowing a set of unauthorized and irresponsible evangelists to rise up and take the place of the regular ministry of the word is evidence on that point.

Another corrective for "ritualism" and "sacramentarianism," we learn from another quarter, would be to omit the outward partaking of the elements of the Lord's Supper. The eating and drinking of the bread and wine, it is urged, has in it the germ of that carnality which will logically develop into transubstantiation, and men should, therefore, partake only by contemplation. This idea, we are told, arose in the philosophic mind of Ralph Waldo Emerson, and was urged in this city some years ago. More recently the Pleasant Street Unitarian church of Newburyport, Mass., is said to have improved on this scarcely improvable plan, by celebrating the Supper without 'material bread and wine, as a purely spiritual rite.' "A creed with nothing in it and a table with nothing upon it, are," says the *Examiner and Chronicle*, "it must be confessed, such specimens of the fitness of things as are not seen every day." And yet that is about the view of many, who would like to avoid the errors of Rome. They run so far away from the commands of Christ, that they become infidels; or if they ever return to the conception that there is any truth in Divine institutions, they conclude that it must be in the Church to which they have conceded them. It is from this source, after all, that the Roman Hierarchy gets most of her new allies.

CONSTITUTIONAL VALIDITY OF AN ORDINANCE.

In a recent number of the "Reformirte Kirchenzeitung," the Eastern editor, our genial friend, the Rev. Dr. J. Kuelling, refers, in commendatory terms, to the remarks we made in our issue of April 30th, in reference to the Appendix to the German Hymn Book. He thinks, however, our statement, 'that, "'prior to the creation of the General Synod, the approval of Synod was all that was required to give ecclesiastical sanction to a hymn book," is not correct, and presumes that we must have overlooked the action of Synod on this point, as growing out of the adoption of Dr. Schaff's German hymn book.

The subject is, perhaps, of sufficient importance to require us to say, that we did not overlook the matter to which Dr. Kuelling refers, as he supposes. The history of the Synod's relation to the whole hymn book question is familiar to us. In the "Synodal Ordnung," the first formal Constitution adopted by the Synod, no reference is made to the hymn book, nor even to the catechism to be used in the Church. In the Constitution of 1828, it is, for the first time, made a constitutional requirement, that the Heidelberg Catechism, and no other not approved by Synod, shall be used in the instruction of the young. No reference is made in it to the hymn book. Such reference first appeared in the Constitution of 1846, and was inserted there at our special instance, as a member of the Committee who prepared that revised and enlarged Constitution. The language of the article, No. 140, consecutive numbering, is: "No selection of psalms or hymns shall be used in public worship in the German Reformed churches, except such as has been approved and recommended by the Synod." This is all that the Constitution, as it then stood, contains in reference to the hymn book. It will be perceived, that nothing is said, or even implied, requiring its reference to the Classes, and the approval of two-thirds of them, before it can obtain constitutional authority.

We are only too familiar with the singular early history of what is known as Schaff's German hymn book. Dr. Kuelling is in error, when he states, that the Classes generally disapproved of its adoption by the Synod of 1859, on *constitutional* grounds. The disapprobation had altogether a different basis. As will appear from a reference to the Minutes of Synod of 1860, only one Classis, namely, that of Maryland, made any reference to the constitutional question, and in its case, it was made only in a problematical, and not in a positive form. Reference was made to the article in the Constitution, which says: "Before a proposed ordinance or proposed amendment of an ordinance which is of general interest, can have binding validity in the Church," it must be approved by two-thirds of the Classes. That the Synod itself did not regard this article as referring to a hymn book, at that time, is proven by the fact, that what is known as the Chambersburg German hymn book was fully authorized by the Synod without referring the book to the Classes, though the article was in the Constitution just the same as it was at any time previous to the creating of the General Synod.

It is true, that a committee of the Synod of 1860, to whom the action of the Classes in reference to Dr. Schaff's hymn book was referred, did give it as their judgment, that a reference to the Classes and the adoption of it by two-thirds of them, was required by the article of the Constitution, to which reference has just been made, in order to give it proper authority; and that as a consequence, such reference was accordingly made. It must be remembered, however, that, at a previous session of the same Synod, proposed amendments to the Constitution had already been adopted and sent down to the Classes for their action providing for the organization of a General Synod, in which this very article was so amended as specifically to define a "hymn book," as well as a "catechism," and "liturgy," as being included among the things to be covered by this article, and it was under the force of this action, that the judgment of the committee was then approved and followed out. Without such a specific statement, it would be difficult to decide positively, that a hymn book is "an ordinance," and thus covered by the article as it had previously stood, especially as the Synod's own precedent was in opposition to such an interpretation.

We have dwelt upon this matter, solely because of its historical bearing. As the Constitution stands since the existence of the General Synod, there cannot be the slightest difficulty, as to what is the course to be taken to give constitutional authority to the use of a hymn book or liturgy in the Church. No such book has such sanction, until it has been approved by two-thirds of the Classes, after having been approved and referred to them by the General Synod, and to be strictly orderly, which is certainly best in all circumstances, no other ought to be used or allowed. F.

FRANKLIN AND MARSHALL COLLEGE.

The annual commencement of this institution, located at Lancaster, Pa., took place during the past week. The baccalaureate discourse was preached by the President, Rev. Dr. T. G. Apple, on Sunday morning.

The Board of Trustees held their usual meetings, and it must be gratifying to the friends of the College to learn, that its finances are in a healthful condition.

On Thursday evening the biennial address before the Literary Societies, was delivered in the College chapel, by the Rev. J. Hepburn Hargis, A.M., of Philadelphia. His subject was "Growth," which he is represented as having discussed in an able, forcible and interesting manner. His address was accordingly well received by all present. After the delivery of the address, the Class of '59 held a reunion, which was attended by eight of their number, who seem to have had a pleasant and happy time of it.

On Tuesday morning, the two Literary Societies held their annual reunions, which were attended by quite a number of present and graduate members in each case. Some time was spent in a way that served to interest all present and unite them more closely in the bonds of mutual fellowship. After the reunions had closed, the Alumni Association held its annual meeting. The usual business was transacted. Rev. Dr. D. E. Klopp, was chosen Alumni orator for the next year. Rev. Dr. P. S. Davis is his alternate. Measures were also inaugurated, looking to the celebration of the Centennial Anniversary of the founding of Franklin College in 1887, and also, at the same time, of the semi-centennial of the organization of Marshall College.

The Alumni dinner was partaken of in Harbaugh Hall, at 12:30 P. M. The large dining-room was dressed in holiday attire, and the whole space filled out with tables heavily laden with the good things of this life for the accommodation of the numerous guests present. After the refreshments had been partaken of, a number of toasts, selected for the occasion, were responded to, in a most happy manner, which added much to the enjoyment of the occasion. Rev. Dr. C. Z. Weiser descanted upon the "Alumni;" Rev. Dr. E. V. Gerhart, upon "Liberal Culture;" Rev. Dr. D. E. Klopp, upon "Class Reunions;" Rev. Dr. J. H. Dubbs, upon "Our European Tourists," and Geo. F. Baer, Esq., upon "The Solid Resources of Eastern Pennsylvania." Rev. Dr. J. W. Nevin very naturally responded to the sentiment: "Our Venerable Ex-President." His remarks were brief, humorous, and pertinent. The speech-making was closed by the Rev. Dr. E. R. Eschbach, who complimented "The Ladies."

Class-Day Exercises were held, a short time after the entertainment, accompanying the Alumni Dinner, had closed. This is a modern attachment to such occasions. Good music was discoursed by Keffer's Orchestra; and after a brief Salutatory was delivered, the History of the Class was read, followed by a "Poem," and a song entitled, "Under the Shades," written for the occasion by Prof. W. M. Nevin. What is styled "A Prophecy" was then read, after which the delivery of the "Valedictory," brought the exercises to a close. Whilst designedly much of what is styled the ridiculous characterized the performances and elicited more or less applause, the propriety and moral tendency of much that is thus brought out on such occasions, seemed to us more or less questionable.

In the afternoon at 5 o'clock, the Class of '62 had a pleasant reunion. This was the largest class ever graduated at this institution, quite a number of whom were present on this occasion. A committee was appointed to make arrangements for celebrating in a becoming manner, in the year 1882, the second decade of graduation.

In the evening, the Gœthean Literary Society held its Triennial Greeting. It was a truly brilliant affair. The occasion was largely attended. A well prepared repast was partaken of, after which nearly two hours were spent in speech-making, in which a considerable amount of pleasantry was incorporated. The President opened the programme with a brief address of welcome. Rev. Dr. C. Z. Weiser then responded to the sentiment: "Our Society; Her Origin and Growth." "Our Absent Brethren," were held up to remembrance by Rev. Alonzo P. Diller. Rev. C. U. Heilman dwelt upon "College Reminiscences," after which a "Poem," written for the occasion by Rev. H. M. Kieffer, who was not able to be present, was read. "Franklin and Marshall: Her Mission," formed the subject of some appropriate remarks, by the Rev. James Crawford, after which the meeting closed.

The Commencement proper was held on Thursday morning. As the graduating class this year numbered only ten, the exercises were comprehended in one session, which commenced at half past nine and closed at half past twelve o'clock. They were opened with prayer by the President, Rev. Dr. T. G. Apple, and interspersed with music at intervals from Keffer's Orchestra. Orations were delivered successively by W. T. Brown, Pleasant Grove, Lancaster Co., Pa., "Religion an Element in Civilization;" William P. Campbell, Carlisle, Pa., "Beyond the Alps;" John L. Keller, Woodstock, Va., "General Robert E. Lee;" Hervey Musser, Aaronsburg, Pa., "National Indications;" Jacob J. Rothrock, Durham, Pa., "Freedom the Goal of History;" and Philip J. Vonada, Zion, Pa., "Never at Rest." The Second Franklin oration was delivered by James R. Lewis, Applebachsville, Pa., "Nature's Nobleman;" the First Franklin Oration, by William P. Hosterman, Penn Hall, Pa., "The Weakness and Strength of Man," and the Marshall Oration, by Aaron E. Gobble, Penn Hall, Pa., "Compensation." A very neat and appropriate Valedictory address by Rosh Leaman, Leaman Place, Pa., brought the exercises to a close.

The degree of A. B. was conferred by the President, on the members of the graduating class, whose names and residences have been given. The degree of A. M. in course was conferred on Dr. Henry Leaman, Philadelphia, and Thomas M. Balliet, Carbon Co., Pa. The honorary degree of A. M. was conferred on Rev. R. L. Gerhart, Riegelsville, Pa., H. G. Hunter, Birdsboro, Pa., and Wm. Moyer, Freeburg, Pa., and that of Ph. D. on Professor Charles Rudy, Paris, and Prof. N. C. Schaeffer, Keystone State Normal School, Kutztown, Pa.

The assembly was then dismissed with the benediction by the President. Thus has passed another very pleasant commencement in the history of Franklin and Marshall College, whose pathway to increased efficiency and prosperity is becoming more and more marked with every succeeding year. F.

THE "EMMITSBURG CHRONICLE."

Emmitsburg, though not a large town, has not a small opinion of itself. All the more strange, therefore, that it has heretofore only made a few unsuccessful attempts to express itself through a local paper. And now the attempt has been renewed; this time by one who knows how to take hold of an enterprise and conduct it in a way that means success—Samuel Motter, Esq., editor and proprietor. The first number has made its appearance, and is a very neat and shapely specimen of a newspaper, outwardly, and in a literary point of view far above the average of its kind. We regard this paper as a substantial addition and improvement to this small, but well-known town. Mr. Motter is a prominent elder in the Reformed Church, has been a frequent contributor to the columns of the MESSENGER, and is a man of liberal culture. All of which is sufficient to indicate what will be the moral and literary character of the paper. K.

MISSIONARY CERTIFICATE.

As is known to our readers the Tri-Synodical Board of Missions has been getting up a certificate of membership for the use of auxiliary societies in the congregations. The certificate is now ready. It is a neat affair, and is embellished with a very appropriate device, representing a rising cloud in the distance, indicating the approach of a storm, and a shepherd, with a crook in his hand and a tender lamb under his arm, leading his flock to a place of shelter. Copies of the certificate can be had from the President of the Board, Rev. Dr. J. O. Miller, York, Pa., at $3.00 per hundred. F.

Notes and Quotes.

The brethren will have to bear with us, if Reports of Classes, and especially those on the State of Religion, are delayed, as the demands made upon our columns just now are very great.

We are requested to say that Miss Alice Nevin's book of Hymns and Carols, of which some notice is taken on our first page, is for sale at our Publication Rooms, 907 Arch Street. See advertisement.

THE ANNUAL MEETING OF WEST SUSQUEHANNA CLASSIS.

Classis met in the Reformed church at Bellefonte, on Wednesday evening, May 21st, at 7½ o'clock, and adjourned on Saturday evening following. The retiring President, Rev. James Crawford, preached the opening sermon from St. Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world." The sermon abounded in phrases of encouragement in regard to the ultimate and complete success of the Gospel. In Christ it has inexhaustible resources of truth and life.

The following members attended this meeting: Revs. W. H. Groh, W. W. Clouser, W. A. Haas, W. M. Landis, H. King, J. F. De-Long, Jas. Crawford, J. G. Shoemaker, Geo. P. Hartzell, Ab. Romich, I. S. Stahr, S. S. Kohler, S. M. Roeder, John Dotterer, A. C. Whitmer, D. M. Wolff. Elders, Daniel Heckman, Charles Moyer, Philip Moyer, John Hoffer, Carl Volkmer, Philip Frederick, Andrew Stover, Samuel Kryder, W. H. Beck, Edward Smith, J. K. Runkle, Jonas Hay and Col. H Boyer. Revs. A. B. Caspar, W. Donat and Simon Wolf were excused for absence.

Officers.—Rev. W. W. Clouser was elected President for the ensuing year. Rev. W. A. Haas was re-elected Secretary and Treasurer. Rev. S. M. Roeder was elected Cor. Sec.

Parochial Reports.—These reports breathed the true gospel spirit. They mostly all had the commendable attribute of brevity. They were neither lectures on dogmatics, nor solemn exhortations, as they are in danger of becoming sometimes. The pastors gave a plain, graphic account of their doings and the Lord's fostering help, the past year. This made the session when they were read very interesting. Our Classical field keeps the husbandmen busy. The fruits of earnest, ministerial labor, met by the power of divine grace, are witnessed on every side. Both ministers and people were blessed in spiritual and temporal blessings the past year. A cheerful faith, a joyful hope, and peaceful love seem to characterize all our churches. The conclusion of the whole matter is woven into the report on the State of Religion and Morals adopted by Classis, and herewith sent for publication.

Missions.—On Thursday evening a missionary meeting was held. "The Foreign Missionary Field" was introduced by a good speech from Rev. Crawford. Rev. Stahr opened "The Home Missionary Field" in an edifying fifteen minute address "The Methods of Raising Missionary Funds" were discussed by Rev. Whitmer. Five minute speeches were also made by Revs. Groh, De Long, Hartzell and Haas.

The last was an interesting subject for discussion. The speaker whose charge it was to open it, threw out important ideas worth taking along home. He passed by all improper methods of raising funds, such as "Strawberry Festivals," "Church Fairs," "Pumpkin Pie Festivals," "Mush and Milk Entertainments," selling chances for "A Doll Baby," &c., even

without making as wrathful a fist at them as they deserve. Among the *proper* methods, the "Apostolic Plan" was named first, as having system about it, and being divinely recommended. Taking up a collection after a special sermon when the people are warmed up on the object of the collection, is a method employed by many. Collections in connection with communion and harvest services, as special thank-offerings, are very proper, though we should make a thank-offering every Lord's day. As a rule, however, most can be secured by subscription papers, passed from member to member in the church, or presented to the people for a subscription at their homes.

In all methods the object towards which the people are asked to contribute must be definitely brought before them. The people must be made fully acquainted with the benevolent operations of the Church, before their hearts can be stirred by sufficient interest to give. Don't ask for contributions when the congregation is not in good humor. The poorest time for a collection is after the people are preached or speeched out of patience—or when they are hungry or sleepy, or have long been wishing for the doxology. The speaker's fifteen minutes flew by too quickly to allude to "The Missionary Aid Society" method, or "The Missionary Box" plan, which some adopt in their families to give something every day, just as they pray every day.

The meeting was interesting, and seemed to make a happy impression on the hearts of the attentive audience present.

The Committee on Missions reported the following, to which Classis assented:

WHEREAS, The Missionary Superintendent informs Classis, that the receipts of the Board of Home Missions are materially less than last year, and the treasury empty, with the salaries of most of the missionaries in arrears for six months or more.

Resolved, That it be recommended to pastors, where practicable, to hold harvest festivals of several services by the assistance of neighboring brethren, and that all pastors be instructed to devote the harvest collections, the present year, to the benefit of the Board.

Resolved, That the pastors of the various charges be directed to take up a collection in the month of January for Foreign Missions.

The Lock Haven Mission is now better situated to prosper, than when it had no church building of its own. The pastor labors faithfully and hopefully. Classis being very jealous for the success of this mission, adopted the following action:

That the missionary at Lock Haven be requested, if possible, to make such arrangements with the St. John's congregation as will give the Lock Haven congregation more morning services.

The pastor of the Williamsport charge is to supply the St. Peter's congregation in Nippenose Valley and the St. John's congregation in Black Deer Valley the present year with whatever services he can give them.

Sunday School Cause.—Friday evening was set apart to speak on Sunday School topics. "The relation of the Sunday School to the Apostolic Commission" was first on the programme, but the brother who was to open the subject, feeling indisposed, Rev. Hartzell discussed "The Constituent Elements of the Teacher." The remarks on the "Relation of the Parents of the Congregation to the Sunday School," were introduced by Rev. Roeder. A few other brethren also considered some aspects of the topics.

The editor of the *Child's Treasury* addressed the Sunday School on Sunday afternoon. Classis will hold a Sunday School meeting during the next annual meeting, and the pastor of the Rebersburg charge is to prepare a programme and notify those who are to open the subjects in due time before the meeting of Classis.

Religious Services.—Rev. Clouser preached the preparatory sermon on Saturday afternoon. The communion services on Sunday morning were solemn and well attended. Rev. Whitmer preached the sermon. Rev. Shoemaker preached in the Reformed Church on Sunday evening. The pulpits of the Presbyterian, Lutheran and Methodist Episcopal Churches were filled by members of Classis both on Sunday morning and evening.

Rev. Father Yearick.—The Tohickon Classis sent a paper to this Classis containing a copy of its action promising two hundred dollars annually towards the support of Rev. W. R. Yearick, who has been constrained to lay by the shepherd's crook on account of much bodily affliction, it overtures West Susquehanna Classis, which, with East Susquehanna and Goshenhoppen Classes, is equally interested in his long and faithful ministerial labors, also to extend some support. The case was referred to a special committee, whose report Classis adopted: "The case is one which calls for sympathy, prayer, and material aid. It is the opinion of your committee, that this Classis, within whose bounds Bro. Yearick labored for so many years, and so successfully, should feel herself bound to do something to afford him relief in his affliction and need. But as we do not deem it expedient to name any sum to be apportioned among the different charges, we would offer the following, viz.:

Resolved, That we commend him to the sympathy and prayers of all our people.

Resolved, That immediately an opportunity be given to all the members of Classis to pledge themselves for such amounts as they are willing to contribute for his relief the present Classical year."

The following amounts were then pledged: Boalsburg charge, $10.00; White Deer, $5.00; Selinsgrove, $5.00; Williamsport, $8.00; Lewisburg, $5.00; Aaronsburg, $7.00; Nittany, $10 00; Lock Haven, $3 00; New Berlin, $3 00; Centre Hall, $5.00; Rebersburg, $10 00; Mifflinburg, $10.00; Prof. D. M. Wolf, $2.00; Rev. D. G. Klein, $1.00

These amounts are to be paid to the Treasurer of Classis to receive credit in the books of Classis.

The Clerk was instructed to solicit pledges also from the charges which were not represented on the floor of Classis at the time these were taken.

Miscellaneous.—The pastoral relation between Rev. H. King and the Bellefonte charge was dissolved. Bro. King was dismissed to the Philadelphia Classis.

Rev. John Dotterer was dismissed to the Classis of Westmoreland.

The Licentiate Henry Keller was dismissed to the Iowa (English) Classis.

Franklin W. Brown, of the Theological Department of Mercersburg College, and Simon P. Brown, of the Theological Seminary at Lancaster, sustained a satisfactory examination, and were licensed to preach the Gospel. The latter was commended to the Board of Home Missions as inclined to and well calculated for missionary work in the West—in Kansas for instance.

Delegates to Synod.—Primarii: Revs. D. M. Wolf, J. F. De Long and I. S. Stahr. *Secundi:* Revs. James Crawford, Geo. P. Hartzell and W. A. Haas. *Primarii:* Elders, Philip Frederick, Jonas Hay and Carl Volkmer. *Secundi:* Elders, John K. Runkle, Samuel Kryder and Edward Smith.

Bellefonte is a town peculiarly romantic. It is built upon a multitude of hills, which seem to have held a public gathering here and failed to disburse before the foundations of the town were laid. Some of the most gorgeous residences shine upon the brows of these hills. The large, cool, plenteous crystal spring (Belle Fonte) in the very heart of the town, is one of nature's grandest æsthetic efforts. Like this free, perennial, flowing spring, so is the hospitality of the people. It was good and pleasant to sojourn among a people taking such pleasure to afford pleasure. Some of us saw Ex-Gov. Curtin's famous picture of the Russian Czar. It is said to be the best painting in the United States. The affable Governor takes much delight in showing it, and values it far above the price of rubies. At the close of the sessions, Classis adopted a hearty resolution of thanksgiving for its royal entertainment.

The next annual sessions will be held in the Reformed church at Rebersburg, the third Wednesday of May, 1880, at 7½ o'clock, P. M.

LANCASTER CLASSIS.

The twenty-seventh annual meeting of Lancaster Classis was held in the Moravian Church, Litiz, Lancaster Co., Pa., beginning on Thursday evening, June 5th, 1879, and ending on the following Monday evening at 5½ o'clock.

Rev. D. C. Tobias, pastor of Bethany charge, lives in Litiz, and preaches at New Haven, one mile distant from Litiz. The preparatory services on Saturday afternoon and communion services on Sunday morning, as well as the missionary services in the afternoon, were all held at New Haven.

The Moravian brethren had kindly offered the use of their church in which to hold the Sessions of the Classis, and on Friday morning, in the absence of the pastor, Rev. Mr. Nagle, who is now in Europe, Rev. H. A. Brickenstein, Principal of Linden Hall Female Seminary, expressed the great pleasure it gave them in offering the use of their church, and extended a hearty welcome to Classis. At the request of the president, Rev. Dr. T. G. Apple responded in a few remarks, expressing the pleasure it afforded Classis to convene in this place, and heartily reciprocating the kindly feelings just uttered.

The following members were present; *Ministers:* W. T. Gerhard, E. V. Gerhart, D.D., A. B. Shenkle, S Kuhn, T. G. Apple, D.D., J. H. Dubbs, D.D., F. A. Gast, D.D., J. A. Peters, W. H. H. Snyder, D. W. Gerhard, J. B. Shumaker, S. Schweitzer, J. F. Wiant, D. C. Tobias, G. W. Snyder, J. S. Stahr, J. H. Pannebecker, D. B. Shuey, L. F. Zinkhan and J. P. Moore; *Elders:* J. E. Kerschner, Jas S. Roath, B. B. Mylin, Abraham Mader, Daniel Schaffner, Henry Gast, Edwin Curzon, John K. Bachman, Geo. Spurrier, Peter Marks, Henry Kissinger, J. H. Kurzenknabe, Adam Hersh, Geo. W. Lewis, Daniel Lefevre, George Mengel, Abraham Bausman, J. H. Blumenstein and Benj. Ohmit.

The opening sermon was preached by Rev. Geo. W. Snyder, on the text 1 Cor. ix. 27, latter clause: "Lest that by any means, when I have preached to others I myself should be a castaway." Rev. J. H. Pannebecker was, by acclamation, elected President, Rev. D. B. Shuey, Corresponding Secretary, and Rev. J. F. Wiant, Treasurer.

The president appointed the Standing Committees, whose chairmen were as follows: Minutes of Classis, S. Schweitzer; Overtures, D. B Shuey; Minutes of Synod, W. H. H. Snyder; Minutes of General Synod, Dr. F. A. Gast; Finance, J. F. Wiant; Missions, Dr. E. V. Gerhart; State of Religion, S. Kuhn; Examination, G. W. Snyder; Religious Services, D. C. Tobias. Visiting brethren in attendance were: Rev. H. A. Brickenstein and Rev. A. Hamilton, of the Moravian Church, Rev. F. Fox, of San Francisco Classis; Elders G. W. Hensel and J. J. Nissley, and Licentiate Geo. M. Zacharias of Maryland Classis.

Thomas J. Hacker, a graduate of the last class of the Theological Seminary at Lancaster, was examined and licensed to preach the Gospel, and at his own request dismissed to East Susquehanna Classis, with a view of accepting a call from Shamokin.

Considerable time was devoted to the reading of parochial reports. The reports of Dr. J. W Nevin, J. G. Fritchey and Theo. Appel were read by the Stated Clerk, and they were excused for absence. Reports were also read from the following named, who are students under the care of this Classis, viz.: O. H. Strunk, J. K. Hannabery, D. B. Schneder and F. L. Murphy.

Two new congregations have been added to the roll during the year, one at Marietta, and St. Luke's, in the western part of Lancaster city. This latter is a child of St. Stephen's (College) Church.

A proposition to unite Marietta and Maytown—two miles distant from each other—into a pastoral charge with an appropriation of $300, led to considerable discussion, but eventuated in the appointment of a committee consisting of Rev. Drs. E. V. Gerhart, F. A. Gast and Elder Henry Gast, who are to examine into the question and report to a special meeting of Classis, the committee meanwhile to supply Marietta and Rev. A. B. Shenkle to supply Maytown.

There was also a request presented for an appropriation of $300 towards liquidating the debt on the Zwingli Church at Harrisburg, and also to have this congregation united into one pastoral charge with the 2d Church at Harrisburg. Considerable discussion was the result: It was at last

Resolved, That the Classis appoint a committee of three persons to visit these two missions and consult with them concerning the expediency of associating them together in one pastoral charge; that they inquire minutely into the conditions and prospects of the Zwingli congregation, and report the results of their labors to a future meeting of Classis for action and confirmation.

The Committee consists of Revs. Dr. E. V. Gerhart, J. S. Stahr and Elder A. Mader.

The committee appointed to look after our interests at Rapho reported and three trustees were appointed, Dr. C. J. Snavely for three years, Mr. G. Schwade for two years, and George Mengel for one year.

A request from Willow Street for assistance to remove their church debt was referred to a committee consisting of Revs. J. A. Peters, D. B. Shuey and Elder George Spurrier, and Rev. A. B. Shenkle was continued supply for another year.

The president was directed to write a suitable letter to the Zwingli Church in regard to arrearages to their former pastor, and to the Board of Missions on the same subject; and the Stated Clerk was directed to write to the officers of the congregation at Bainbridge on a similar subject.

In regard to the delegate from Marietta the committee reported:

A congregation, which has not yet been constituted into a charge nor joined to a pastoral charge, seems to be as yet in an inchoate state, and therefore its representation should be somewhat different from one that is fully recognized as a charge or portion of a charge. Its delegate elder, in the opinion of your committee, is entitled to all the privileges of Classis, except the right to vote.

This was adopted as the action of Classis.

A committee was adopted to interpret Art. 135 of the Constitution, in regard to inviting members of sister denominations to the Lord's Supper. It is required that they be communicating members, that they hold the essential doctrines of the Gospel, and are in good and regular standing. It was decided that as the Apostles' Creed is the inmost part of the Heidelberg Catechism and sets forth the central facts of the Christian redemption, on which all theological doctrines must be made to rest, that all those who hold the Creed in sincerity and truth may be regarded as holding the "essential doctrines of the Gospel."

A committee on reconstruction, consisting of Revs. J. F. Wiant, G. W. Snyder and Elder Daniel Lefevre, was appointed.

All arrearages prior to May, 1878, were cancelled, except those of Bethany charge, as at the request of the pastor the apportionment for this year was made light.

Pastors were directed to urge an increase of subscription to publications of the Church, to pay delinquencies, if any, to prepare histories of their congregations, to preach on the Diaconate, to urge the formation of auxiliary missionary societies, to recommend the cause of Missions and Orphans' Home.

In the Minutes of the General Synod a number of changes are proposed in the Constitution of the Church, all of which this Classis approves of, except that one which would allow each District Synod to decide upon the ratio of its own representation.

Delegates to Synod: Ministers, Dr. T. G. Apple, J. A. Peters, Dr. E. V. Gerhart and J. B. Shumaker, *primarii;* J. S. Stahr, W. H. H. Snyder, D. B. Shuey and J. H. Pannebecker, *Secundi;* Elders A. Mader, G. W. Lewis, J. E. Kerschner and J. H. Kurzenknabe, *primarii;* George Mengel, Adam Hersh, Edwin Curzon and Henry Gast, *Secundi.*

The next Annual meeting will convene in Quarryville, Lancaster Co., Pa., 1st Thursday evening after Whitsunday, May 20, 1880, at 7½ o'clock.

The most cordial thanks were tendered to the pastor and Board of Trustees of the Moravian Church at Litiz for the use of their house of worship, to the members of the Moravian Church and to the members of the Reformed Church and other friends of Litiz, and to the members of the Reformed and Lutheran congregations of New Haven and other friends, for their very kind hospitality extended to the members of Classis, and the special blessing of God was invoked upon them.

This was a most delightful meeting of Classis. D. W. GERHARD, *Stated Clerk.*

EIGHTH ANNUAL MEETING OF SOMERSET CLASSIS.

Somerset Classis met in Annual Sessions in Salem Reformed Church, Frostburg, Md., June 4th, A.D., 1879, at 7½ o'clock, P. M. Rev. B. Knepper of Wellersburg, Pa, at the request of the President, preached the opening Sermon in the German language from the Text,—Mal. iv: 2, *Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.* All the ministers were present and an elder from each pastoral charge. This is something unusual, hence worthy of note. It evinces the interest taken in the work of the church, and shows a desire to promote her welfare. That the church in general may know the names of the office-bearers constituting Somerset Classis, their names are here given. *Ministers.*—B. Knepper, H. F. Keener, J. Ruhl, A. E. Truxal, L. D. Steckel, F. R. Schwedes, C. U. Heilman, W. H. Bates, S. R. Bridenbaugh and Licentiate J. S. Wagner.

Elders.—Andrew Kennel, Jno. G. Hay, Conrad Ort, Josiah Miller, Sol. Engle, John Smith, Wm. Hay, Jon. Rhoads, Jno. Suder, Michael Brubaker.

Officers.—Rev. S. R. Bridenbaugh, of Berlin, Pa., was elected *President;* Rev. H. F. Keener of the same place, is *Stated Clerk;* Rev. A. E. Truxal of Somerset, was re-elected *Treasurer;* and Rev. L. D. Steckel of Meyersdale, Pa., was chosen *Cor. Secretary.*

The business was brought before the Classis through the usual Regular Committees.

Parochial Reports were read at the Thursday morning session. As usual, these were full of interest and received due attention. The elders answered affirmatively to all the usual questions, except the one, "Is the temporal contract between pastor and people fulfilled?" This in most instances was answered "not as yet, but it will be." This is, at least, full of promise and hope, considering the times.

Religious Services.—The usual religious services were held during the sessions.

Synodical Minutes.—Classis adopted all recommendations of the General Synod, and agreed to the proposed amendments to the Constitution. All recommendations and instructions of the Pittsburgh Synod were also adopted, and pastors instructed to carry them out. The apportionment laid upon the Classis, was assumed and apportioned among the charges.

Classical Minutes.—The unfinished business of Classis was called up by the report of this committee. Only that of general interest is noticed here. Revs. Ruhl and Schwedes had been appointed to look after our Church interests in Piedmont. The chairman reported having visited Piedmont and found five families belonging to the church, and that he promised them another visit soon, when he would hold divine service. He also reported having visited Lonaconing, and found a few members at that place. Rev. J. Ruhl was appointed to look after our interest in Piedmont and Lonaconing. A member of the Reformed Church residing at Keyser, Mr. Ernest, was present and made a statement concerning that place, asking for services occasionally, promising that the expenses would be paid. Whereupon pastors Ruhl and Schwedes, were instructed to visit these points at least three times during the year, and as many times oftener as consistent with their duties to their own charges. Rev. A. E. Truxal, a Committee to edit and complete the history of the church in Somerset Classis, reported progress and was continued. Classis appointed the following persons to assist him in this work; Revs. Heilman, Keener, Stickel and Breidenbaugh. The pastors were instructed to devote one collection in each congregation during the year, to the Society for the Relief of Ministers and their Widows.

Overtures.—Under this head are first, two petitions from points within the new Beam charge asking permission to organize congregations. Sipeville, where the parsonage is located, is one of these points, and Rhoad's School-house, some two miles southwest of this place, the other. Classis authorized an organization at each of these points on the condition that they provide themselves with a house of worship of their own within two years from this date. A call from the Stoystown Charge to Licentiate J. S. Wagner, was confirmed, but the charge requested to make his salary $450 instead of $400. Revs. C. U. Heilman, A. E. Truxal and W. H. Bates, were appointed a Committee to ordain and install him.

Missions.—A paper from the Superintendent of the Tri-Synodic Board was referred to this Committee, in which the meagerness of funds coming into the hands of the Board is spoken of, and also the fact that our missionaries are unpaid, urging the organization of Missionary Societies in the congregations.

In reply to this, Classis commends the cause of missions, to the prayerful consideration of pastors and people, but adds that since we have in practice the Apostolic plan of Beneficence, we deem it inexpedient to recommend any special way of gathering means for this purpose, but urge pastors to renewed efforts to increase the benevolent contributions for all purposes.

Pastors are authorized wherever they deem it expedient, to organize congregational Missionary Societies. Rev. B. Knepper, reported a congregation organized at Fair Hope, on the P. Balt. & Wash. R. R., and requested it to be provided with divine services. On this request the following action was taken: Since no other Reformed pastor is as conveniently located as Rev. B. Knepper, it can be better served by him than by any one else, therefore Classis requests him to give this congregation as much attention as convenient, and that as a considerable help to this end, Elder Andrew Kennel is requested to urge the people of the Wellersburg charge to present their pastor with a horse, and also furnish feed to keep him in serviceable condition.

Finance.—The Treasurer's report shows the total receipts for the past Classical year to be $1,320.03; total disbursements $714.70. Balance in treasury $605.33. Total liabilities are reported as $255.69. Total assets (old apportionment due) $572.56. Excess of assets over liabilities $316.87. The sum of $696.00 was referred to this committee for apportionment. In view of the excess of assets over liabilities, the sum of $563.00 was apportioned.

We deem it a matter to rejoice over that $1,320.03 have been paid in by the Classis for benevolent purposes. Since the amount paid for local purposes averages about $3.50 per member.

Time and place of next Annual Meeting—Beam Church, Beam Charge, Somerset Co. Pa., is the place, and the third Wednesday after Whitsunday, 1880 at 7½ o'clock P.M., is the time for the next annual sessions of Classis.

The members of Classis received hospitable entertainment from the people of Frostburg, for which they failed not to record their thanks. CLERK.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Hain's Church near Wernersville, Pa., has lately engaged more than usual public attention. The ancient building occupied by the congregation more than a hundred years, has been enlarged and modernized; and more recently, a large and powerful organ, built at Millerstown, Pa., was erected in the church. It was dedicated to the worship of God on the 15th of June, in the midst of appropriate services. The occasion drew together an immense crowd of people, and the deepest interest was manifested. The services proper commenced on the day previous and were continued over Sunday. They were participated in by Prof. W. M. Reily, Dr. G. W. Aughinbaugh, Rev. D. B. Albright, Rev. H. Mosser, and the pastor, Rev. W. F. P. Davis, the latter, performing the dedicatory act.

The Sunday-school of the First Reformed Church, Reading, Pa., Rev. H. Mosser, pastor, celebrated its sixtieth anniversary on the evening of the 15th of June. The immense audience chamber of the church, which had been handsomely decorated for the occasion, was filled to overflowing, the children with their teachers, occupying nearly every seat in the church, except those in the gallery which were filled with the friends of the school. Appropriate religious services were held, and the usual reports of the doings of the year were read. The school is the largest and perhaps the oldest in the entire Reformed Church in this country. It has 14 officers, 61 teachers, 503 scholars in the main department and 150 in the infant department, making a total membership of 728. The average attendance during the year is 13 officers, 53 teachers and 537 scholars; total average attendance 603. Increase of scholars over last year, 32. Six teachers and twenty-four scholars were present every Sunday. The number of visitors was 336; books in the Library 1,250. Papers taken, 500 *Child's Treasury*, monthly; 140 *Sunshine*, weekly; 1,500 *Lesson Sheets*, monthly. The total receipts of the year $630.33. Addresses were delivered by the pastor and the Rev. Dr. B. Bausman.

SYNOD OF THE POTOMAC.

Our readers will be pleased to learn, that the St. Paul's Church, which was organized last October, in Baltimore, Md., and has been since that time, under the pastorate of the Rev. M. L. Firor, has purchased a very desirable church property. Its precise location is not given. Its dimensions are fifty by seventy-five feet. It is expected to occupy it about the first Sunday in September. This new congregation has manifested a commendable degree of energy and activity. The mother church, also, as heretofore announced, is recovering gradually from its difficulties. Thus is a kind Providence over-ruling all for good.

Ten persons were added to the church at Loudon, Pa., Rev J. Hassler, pastor, in connection with a communion held on the 8th of June, four by confirmation and six by certificate. The pastor was assisted in the services by the Rev. J. A. Reber of McConnelsburg charge. The congregation, at a previous meeting, resolved to open a subscription for the completion of the audience room proper in their church. Since June 1877, the congregation has worshipped in the Lecture Room of their new church. It is, however, too small to afford comfortable accommodations. The subscriptions thus far obtained are quite encouraging, and there now seems to be no doubt about the completion of the church during the present summer, which will add to the prosperity of the congregation. The spring communion at Fannetsburg was held on the 1st of June. This congregation has nearly doubled its membership within the few last years. It now enjoys the services of the pastor every two weeks. Two persons were added to the church at the late communion, in the services connected with which the pastor was assisted by the Rev. W. M. Deatrick, of Mercersburg, Pa.

PITTSBURG SYNOD.

The communion of the Lord's Supper was administered in the Manor Church, of the Brush Creek charge, Rev. D. B. Lady, pastor, on Whitsunday. Forty persons were added to the church, thirty-four by confirmation, two by certificate, and four from other denominations by renewal of profession. One person was confirmed on his sick bed two weeks previously. The number of communicants was larger than at any communion previously held in this congregation.

WESTERN CHURCH.

Rev. S. C. Long, pastor of the church at Wilton Junction, Iowa, recently received from his people a marked expression of their interest in his welfare. His father and family had removed from Pennsylvania to Iowa, with whom the son took up his abode. Shortly after this event, the members of Grace Reformed Church paid them their respects, in a most substantial way. They came in large numbers to the pastor's dwelling, and brought with them a variety of the substantials of life. After partaking of them in part themselves, and spending a short time in pleasant, social intercourse, they retired, leaving the pastor and family in possession of much, that will be of great service to them for some time to come.

On Sunday morning, two handsome vases, which had been purchased for the occasion, were brought to the church, placed on the pulpit, and filled with a beautiful collection of most fragrant flowers. They added to the pleasure of the surroundings, pointing to the Creator, whose power fashioned them and gave them their beauty and fragrance, and awakening in the heart feelings of gratitude and love. Such acts tend to unite pastor and people in the closest bonds of Christian fellowship, and stimulate them to mutual acts of friendship and esteem.

In connection with the late communions held in the Brown County, Kansas Mission, Rev. D. J. Greenwald, pastor, seventeen persons were added to the church: at Grand Prairie, nine at Fairview, and two at Rattlesnake. The additions for the year number fifty-eight.

Two persons, heads of families, were added to the church at Fremont Ohio, Rev. J. Richards, pastor, in connection with a communion held on Whitsunday, making the additions to this congregation for the year, twenty three.

The sacrament of the Lord's Supper was administered in the church at Somerset, Ohio, Rev. M. Loucks, pastor, on the 8th of June, seven persons were added to the church, three by confirmation and four by certificate. Four infants also were baptized.

Mr M. F. Dumstrey, lately from the Theological Seminary, at Lancaster, Pa., was examined by the German Classis of West Pennsylvania, at its sessions held in St. Paul's Church, Pittsburgh, Pa., Rev. J. Heberle, pastor, commencing on the 22d of May, and licensed to preach the Gospel. He has also been ordained to the work of the ministry and installed as pastor over a congregation. His post-office address is: No. 63 Forty-fourth Street, Pittsburgh, Pa. F.

WHITSUNTIDE AT MAHANOY CITY.

It was the privilege of the writer in this choice season of the year, when nature is in all the glory of buoyant youth and beauty, to pay a visit to our anthracite coal regions, and to spend a pleasant Sabbath with brother Keyser and his good people at Mahanoy city. As a matter of course, the journey proved pleasant, the road lying through a beautiful district from Lancaster to Reading, and from Reading to the mountains. Once in the coal regions, although the soil is no longer so rich and fertile, and some unattractive features present themselves, you cannot fail to discern on every side evidences of the abundance, with which the gifts of nature are here preserved in her great store-house for the use of man.

Mahanoy City is a thriving town, one of the centres of the coal industry. It quite surpassed our expectations in size, in business activity, and in the quiet and order which everywhere prevailed on Saturday evening and on Sunday, notwithstanding the fact that here we are in the centre of what are sometimes called the turbulent elements of our population in the mining districts.

It was pleasant to see, that the Reformed Church is here not among the least of the tribes of Israel. Brother Keyser presides over a large congregation, and is evidently doing a good work among the people. On Sunday morning, June 1st, the Holy Communion was celebrated, Prof. J. S. Stahr, of Lancaster, preaching the sermon in the German language; and the pastor conducting the liturgical service. A large, attentive and devout congregation was present, and joined in the celebration of a Saviour's dying love. In the evening Prof. Stahr again preached to the large congregation which filled the church, this time in English.

The large and flourishing Sunday-school, and the large number of young people who not only attend church, but also take a lively interest and an active part in the welfare of the congregation, the alacrity with which all the members respond when called upon to contribute for the purpose of paying a small debt resting upon the church, or securing funds for repairing and improving the building, are encouraging features, which promise a rich harvest in the future. H. S. R.

ALLENTOWN FEMALE COLLEGE.

The Commencement of Allentown Female College will be held on Friday evening, June 27th.

Excursion tickets will be sold at principal stations of Philadelphia and Reading Railroad. Tickets must be bought on or before June 26th.

Youth's Department.

OPPORTUNITY.

In harvest time, when fields and woods
Outdazzle sunset's glow,
And scythes clang music through the land,
Is is too late to sow.
Too late! too late!
It is too late to sow.

In wintry days, when weary Earth
Lies cold in pulseless sleep,
With not a blossom on her shroud,
It is too late to reap.
Too late! too late!
It is too late to reap.

When blue-eyed violets are astir,
And new-born grasses creep,
And young birds chirp, then sow betimes,
And thou betimes shalt reap.
Then sow! then sow!
And thou betimes shalt reap.

AFTER MANY DAYS.

David Bruce was a young artist in Philadelphia, nearly forty years ago. He painted portraits until he made money enough to take him to Rome for two or three years. When he came back, he had gained high and just ideas of art, and much technical skill. But very few people bought pictures forty years ago, and the times were as hard as they are now.

David, with his mother and sister to support, soon found himself without a dollar.

"I'll have to come to you for work," he said, bitterly enough, to his Uncle Ben, who was a carpenter. "I can drive a nail and handle a saw if I cannot paint pictures worth buying."

"Na, na, my lad. When ye've got a trade, stick til't," said the hard-faced old Scotchman. "Though I could wish ye had a decenter one! my own, for example."

So young Bruce contented himself with a diet of black-bread and milk, to give his mother and little Jennie a full share of provisions.

Matters were fast coming to an extremity. There was little but bread and water in the larder for anybody, when David received an offer of work from a manufacturer of wall-paper, who was in need of new designs.

His Uncle Ben brought the man to see him.

"Here's a rare chance for ye, lad. Mr. Jenkins will pay you well, nae doot. My nephew has been for years learnin' his trade in the capitals of Europe," turning to the manufacturer, a red, pudgy little man. "Ye'll find he's fitted himself to design your paper to your satisfaction."

"Why, uncle," cried David, red with rage, "I'm not a dauber of signs and wall-paper! I paint landscapes—great historical pictures."

"Ye're a fule!" whispered his uncle. "Have you a mind yer mither shall starve? You look at her thin cheeks yonner."

David glanced into the other room. He was very civil to his visitor after that, though secretly he gnashed his teeth with mortification.

"You must put your best touches on, Bruce," said the manufacturer. "I'm not easily pleased. I never pay for the first design, but if I approve it, I'll be a liberal patron."

"I imagine you'll be satisfied," said David, loftily.

The next day the carpenter came to see how the work progressed. "There are a half-dozen designs. I dashed them off this morning," said David, indifferently.

Ben looked over them through his spectacles.

"I'm no judge of such matters. Are these good, David?"

"Good enough."

"Is it the best ye can do?"

"Certainly not. Do you think I'd put my best work on wall paper? Did I go to Rome for that?"

"Dinna ye mind the gude book says, 'Whatsoever thy hand findeth to do, do it with thy might?' Naw, there's my journeyman, Jock Sawtree," laying the papers carefully in a pile on the table, "Jock says to me this mornin', 'Ben,' says he, 'why do you plane off the top planks of the perch as smooth as the bottom? It's a wasting of time,' says he. 'Nobody'd know if you slighted them.' 'Jock,' says I; 'I'd know.'"

David looked at the old man a minute, and then gathered up the designs and threw them in the fire. "You're a better artist than I," he said.

"I know naething aboot art, but I know what's honest," said Ben.

David spent the rest of the day on a design. It was the best he could do. In the evening he showed it to his mother and Jennie.

"My idea is the paper of a chamber, in which the occupant, waking from sleep, shall have a glimpse of the field outside."

The ground of the design was the pale blue of the air, against which waved long fine grasses and white wild daisies, with here and there a joyous song sparrow, in flight, or poised to sing.

"It is the field where you used to play when you were a boy, David!" cried his mother.

"I know, mother."

David had put so much feeling and his tenderest recollection into the sketch that he felt it must succeed. But the next day he received a curt note from the manufacturer, stating that he could not feel justified in employing him. This design, being the first, was, of course, his property."

"So my best work is wasted," said David.

Several weeks later he saw in the windows of the manufacturer in High Street paper printed in his design. It sold rapidly. But the truth was the manufacturer chose to employ cheaper and inferior workmen.

The times began to revive soon after that. Young Bruce had a commission to paint the portrait of the mayor, and so became well known. Presently his landscapes were sold. Slowly and surely he went on his way to fortune, carrying his dear old mother and Jenpie with him; and after a little, a wife and baby were added to the happy household.

There were one or two little incidents in his after life which I wish to recall.

Many years after he had gained fame and prosperity he visited a brother artist of yet higher standing than his own, who lived in a bleak district of New England. His host had but one child, a boy of about eleven, who was carried into the parlor by two men, seated in an easy chair. He was worn to a shadow, but his face was full of sensitive feeling.

"My boy has been an invalid from his cradle," his father said. "For months in the year, he is not able to leave his bed."

Bruce, during his stay, became much attached to the little fellow. One day his father said to him—

"This month of August is Charley's one glimpse of freedom. During the fall and winter, he never leaves his room, and is not able to read, to amuse himself with toys, or even to listen to music. By the way, I found a rare pleasure for him last winter, most unexpectedly, in an old-fashioned wall-paper, of a singular design of leaves, wild flowers, and birds flying here and there in the summer light. He used to lie and look at it with real delight. 'It just takes me right out of doors, papa,' he said; and he would fancy stories about the birds and tell them to his mother by the hour. There is really remarkable artistic merit in the paper. I should like you to look at it."

"I should be glad to see it," said Mr. Bruce, who was troubled just then by some far-off memories.

When he carried little Charley into the chamber after awhile and heard him explain his "winter garden," his pale face reddening with pleasure, the tears came to Bruce's eyes.

Five years later, in looking over a Western newspaper, Bruce found this paragraph:

"By the confession of Jim Budd, last week, just before meeting his fate on the gallows, it was proved, as our readers will remember, that Oscar Arnold was innocent of the crime of forgery, for which he was sentenced five years ago. Arnold was an old man, a farmer, whose life had always been inoffensive before his trial. His pardon was sent at once to the prison, but arrived just too late. The old man had died the day before. He had been confined to his cell for months, and some kindly soul had covered the walls with a cool, summery paper, with birds flying here and there through the grass. The prisoner, as his mind failed, took as great delight in these pictured walls as a child, fancying himself, poor fellow, free and in his own fields again."

Not long afterwards, Bruce passed through the city where Arnold had been confined, and visited the prison. The wife of the jailor told him the whole pathetic story, and showed him the white daisies and song-sparrow on the wall.

"He fancied himself out of doors, among them, poor soul," she said, "and so died calm and happy. The Lord put it into the heart of somebody to paint that paper, I think. I wish the designer could know the good it has done."

Bruce stood in the cell, himself a gray-haired man, looking at the work of his youth; and he thanked God for every stroke which had made wild flowers or birds more real or true. He remembered old Ben's motto, "Good work always pays the worker, soon or late." But he thought no work ever paid him as this had done.—*Youth's Companion.*

UNDERGROUND CURIOSITIES.

At the city of Medina, in Italy, and about four miles around it, wherever the earth is dug, whenever the workmen arrive at a distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its extraction the water bursts up through the aperture with great violence, and quickly fills the newly made well, which continues full and is affected neither by rain nor drought. But what is the most remarkable in this operation is the layers of earth as we descend. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors and different pieces of mason work. Under this is found a soft, oozy earth, made up of vegetables, and at twenty-six feet, large trees entire, such as walnut trees, with walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At twenty-eight feet deep a soft chalk is found, mixed with a vast quantity of shells, and the bed is eleven feet thick. Under this, vegetables are found again.

THE SEA GULL.

One of the most remarkable and at the same time pleasing incidents, showing the power and influence of human kindness and gentleness, even upon the "fowls of the air and beasts of the field," has come to our knowledge within the past few days. The incident occurred on the light-ship off Frying Pan Shoals, and is to this effect: During the prevalence of the severe storm of the 12th of September last, after the darkness of night had set in, rendered doubly gloomy and forbidding by the howling tempest that thundered through the rigging, broke with furious violence over the staunch vessel, and sent the salt spray in phosphorescent clouds over the very mastheads, one of the seamen was leaning his elbow upon the port rail of the ship, watching the storm as it raged in all its grandeur and sublimity, when a large, black bird dashed through the blinding mist and lit upon the railing near where he was standing. He took the bird which proved to be an ordinary seagull, all wet and drabbled by the storm, and warmed and dried it in his bosom, after which he placed it in a little bed improvised for the occasion, after first feeding it, as if it had been a little child. The next morning, the storm having subsided, our seaman turned the bird loose, of course with no expectation of ever seeing it again. Very much to his surprise, however, on the very next night, at about the same hour of its previous visit, the gull again put in its appearance, alighting upon the rail of the ship as before, when it was fed, caressed and cared for as on the occasion of its first call, and from that time up to the 9th of November, nearly two months, when the latest information was received from the ship, the bird had continued its nightly visits and been regularly fed and consigned to its "little bed," where it would remain until released the next morning. This is no fancy sketch or draft on the imagination but is an "o'er true tale" from a source entirely reliable and trustworthy.

THE ELEPHANT AS A BEAST OF BURDEN.

We have seen more or less of the elephant in our Indian travels, but always under circumstances to inspire respect—petted, decorated with joyous trappings in the suite of a rajah, or a war animal in the British army. In Siam he is sacred. It seemed like a degradation to see an animal holding so high a place in our imagination hauling logs around a lumber yard. The elephant on the peninsula is a more amiable creature than his brother in Africa, and all through the Malay peninsula he serves as a beast of burden. In Ceylon and some parts of India he has done duty as game, but the Indian government has interfered and prevented the killing of the elephant, or even capturing him in his wild state except by permission of the authorities and for specified useful purposes. The extent to which the elephant can be trained is remarkable. His power is enormous, and to this power he adds intelligence. He will lift the largest teak logs, and teak is among the heaviest of woods, and arrange them in piles. He will push a log with his foot against the saw and carry the sawed wood in his tusks or his trunk. In all these manœuvres he is directed by the mahout, who sits on his neck and manages him with a goad, or more generally by the word of mouth. Sometimes an elephant is so wild and untamable as to be dangerous, and yet he will serve his masters. We saw one animal who was pushing logs about, who had killed four or five of the workmen. He was kept in order by a lad who carried a sharp spear, keeping the spear always near the elephant's eye.

MY COLOR.

It glistens in the ocean wave,
It lives in yonder summer sky,
The harebell and forget-me-not
Are tinted with its brightest dye.

It sparkles in the sapphire's depths,
Its touch is on the turquoise laid;
And in the robin's speckled egg
Its faintest tinges are displayed.

So far, perhaps, you have not guessed,
But ah! I fear you may surmise
When I confess this heavenly hue
Shines fairest in the baby's eyes.

—*St. Nicholas for May.*

THE BANK OF ENGLAND.

The Bank of England is one of the world's wonders. It is a large, gloomy-looking building near the post office, Mansion House and Exchange, in the business quarter in London. Men who stand at the gate and walk around it as guards, are dressed in scarlet; the messengers within wear red vests and brown coats. Portraits hang on the walls of some rooms; they are of men who have faithfully served the bank.

No one has ever lost money by the Bank of England. Its notes are good all over the world. Many strangers go to see it. Only a few persons can go round at once with a guide. In one room notes that have been paid have the corners torn off and holes punched through them. Over 50,000 notes, worth £1,000,000 are paid every day, and thus cut. They are kept five years, and if you give the number and date of a note in less than three minutes it can be found; so that if you paid a note you owed, and a man said you did not do so, you could prove that you had paid it.

The largest note is £1,000. One hundred and twenty men are in the room where paid notes are clipped, and 1,200 in all in the bank. All the notes used are printed in the bank, and the printing machines keep a register of every one. Fifty thousand notes are daily printed in one room—number, date and name all being printed at once. The names or signatures of bank officers make the notes good; and these are printed, because no one could sign his name 50,000 times daily.

In one room pensions are paid to poor crippled soldiers. In another part gold and silver plate are kept. People who own it, and go out of the city, send it here for safe-keeping, lest their houses should be robbed.

Two things I heard interested me. "Gold is very brittle," said our guide. "If you throw a good deal of it about on a counter—that is, a number of good pieces—and then sweep it off the counter, you will find that the fragments count up. We are very careful of them.

In the weighing room all gold sovereigns that you put in your pockets in the morning with other pieces of coin, at night will not be just the same. We know that, and we weigh every sovereign that has once been out of the house. The bankers lose the difference. We have often sent boxes of gold coin to them by express that have come back to us unopened, yet the rubbing of the gold has worn off £5 worth."

A TRUTHFUL HERO.

Master Walters had been much annoyed by some of his scholars *whistling* in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud, sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and, though, with a somewhat stubborn look, he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out and with a very pale but decided face, held out his hand, saying, as he did so, with the clear and firm tone of a hero,

"Mr. Walters, sir, do not punish him: I whistled. I was doing a long, hard sum, and in rubbing out another I rubbed it out by mistake, and spoiled it all, and, before I thought, whistled right out, sir. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may cane me, sir, as you said you should." And with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a truthful hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.—*Presbyterian.*

Pleasantries.

How foolishly asks that charming old poem in the very first stanza:

"Where, where will be the the birds that sing
A hundred years to come?"

Most of them will be dead, but the few hens that survive at that time will be most awfully tough.—*Burlington Hawkeye.*

One of the secretaries of a church missionary society, a distinguished man, was about to preach to a colored congregation, when he was introduced by the regular minister of the church, a black man, in these words: "Now, den, bruden, I'se heah to info'm you dat bruddah Blank is gwine to preach to you to-day. He is de secretary of de missionary society, a distinguished an' a eloquent man—in fact, my bruddun, he is a soundin' brass an' a tinklin' cymbal."

Sunday-School Department.

SCRIPTURE LESSONS.

JULY 6. LESSON 27. 1879.

Fourth Sunday after Trinity.—Genesis iii. 1-6.

THE FALL OF MAN.

1. Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3. But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye shall not surely die:
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

NOTES.—Though men sing of a "Golden age" that was, sigh over the present, and indulge great hopes of the "good time coming," they cannot tell the reason why. The Bible alone relates the original state of man, his present condition, and his future prospect. There we learn that man was created good and happy; that he fell; and that he may be redeemed. The plain record of Moses is:—*Man fell through his own disobedience, under the temptation of Satan.*

In the former lesson, we saw Adam and Eve in Eden innocent and happy. To-day we find them disobedient and in ruins. *How* this change was brought about we may now see.

VERSE 1. *The Serpent.* It is not so easy to point out the creature here named. It certainly belonged to the order which the Hebrew word, translated "Serpent," covers. But our English name is hardly wide enough. It was 1) a creature that was wise and cunning above all others, excepting man. *More subtile than any beast of the field.* It 2) stood upright and walked—*upon thy belly shalt thou go,* (v. 14). It must 3) have eaten a different food—*and dirt shalt thou eat,* (v. 14). It must 4) have been endowed with speech, (vs 1, 4). If this creature still exists, it is so changed as to be hardly traceable to its original. Nor need we wonder over this fact, since a lost Eden can but with difficulty be seen in the earth as it is; nor are the children of our first parents like them before the Fall. The term *Serpent* is a general one, and it embraces many families and groups, now no longer thought of as at all of the serpentine kind—even the *ape, baboon* and *orang-outang.*

And he said . . . . Yea, hath God said, &c. This reads like a portion of the conversation only. More had been said before. The creature shows reasons and gift of language. How is this? It seems like a fable, rather than a truthful narrative. But we must remember what other parts of the Bible tell us about this incident. This creature was only the agent of Satan who possessed it. See 2 Cor. xi. 3; Rev. xii. 9; xx. 2. He is called *the Serpent that deceived Eve—the old Serpent.* We need not think of the creature any longer then, but of the Evil One who had entered it. The sick man is more concerned about the poison which he drank than for the cup that contained it. So let us do here. Let us not worry over the cursed thing.

VERSES 2, 3. How well Eve knew and remembered God's precepts. Her knowledge was clear and positive. This made her transgression all the greater. But we see from this fact, that knowledge is no defence against the rise and mastery of passion. The learned are not always good. By parleying with the Evil One, her desire was inflamed and her judgment overpowered.

VERSE 4. *Ye shall not surely die.* He tells her that they are immortal; that they enjoy the fruit of the tree of life, which may protect them against death. An old legend says, that Satan gently pushed her against the fatal tree, to show her that she might *touch* it without the least danger—and why not eat of its fruit, then, without dying?

VERSE 5. *Your eyes shall be opened.* Instead of experiencing a loss, it would be a gain to them, Satan tells them. The artfulness of his speech is taught us here. He edges along the truth, as is always Satan's way. Their eyes were opened, indeed! *And ye shall be as gods.* Another glow of truth lies here. They learned to know more; but to their sorrow! *Knowing good and evil.* Before they knew *only* good, now they learned its opposite, too—Evil.

VERSE 6. *Saw that the tree was good for food.* Perhaps Satan moved the creature to eat of it before her eyes. Its appearance and flavor were thus made known to Eve. *And that it was pleasant to the eyes.* The woman was charmed by its looks. She stood and gazed and longed for it. *And a tree to be desired to make one wise.* There was in our first parents a hunger and thirst to know and learn more and more. God planted both the inclination and capacity in man to learn. But He had shown them the proper way of gaining knowledge too. His will and revelation were the book for them to study wisdom. He would teach them aright. They were not to hunt wisdom in forbidden paths and under a wrong teacher.

St. John (1 Epist. ii. 16), speaks of the three steps by which sin enters the soul; and they are the three steps by which Satan deceived Eve. These are: *the lust of the flesh, the lust of the eyes, and the pride of life.* St. James, likewise, says: "But every man is tempted, when he is drawn away by his own lust," ch. i. 14. The best way to realize how our first parents sinned is, to think how *we* sin. The way of sin is one and the same for all souls.

And she . . . . and he did eat. After a full persuasion had been effected, and their own wills swayed to a consenting, they disobeyed God's command. They did *eat*—that is: they made the will of Satan their own, and did as he said. And this was their fall. The effects of their sin we will see hereafter.

PRACTICAL THOUGHTS. Adam and Eve fell. But in what way? Fell, *how?* They fell in *three* ways: 1. *From God.* They are spoken of as removed from God's presence afterwards. "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden," (v. 8). God called him, (v. 9). "I hid myself," he says, (v. 10). The removal of our first parents from Paradise is intended to show, how far man fell away from God. That's what the word *Gottloss* means—*loose from God.* 2. They *fell under the power of Satan.* The curse which God is represented as pronouncing upon the guilty pair, upon the earth, and the creature, is not so much intended to show God's wrath, as the woe into which the whole world was now plunged. To fall away from God is to fall into the power of the devil. 3. They *fell in ruins within* themselves. Disorder and confusion reigned in their nature now. The guiding and governing principle of God's Spirit, which they had so fearfully grieved, forsook them, and darkness and doubt dwelt, where harmony and order had been.

Ah! *The Fall of man* is not a meaningless phrase. Let men tell us, that the Bible account of our first parents' sin is a *picture*—it is a very real one.

Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.—*Fuller.*

That was a good prayer of the old deacon:—"Lord, make us willing to run on *little* errands for Thee."

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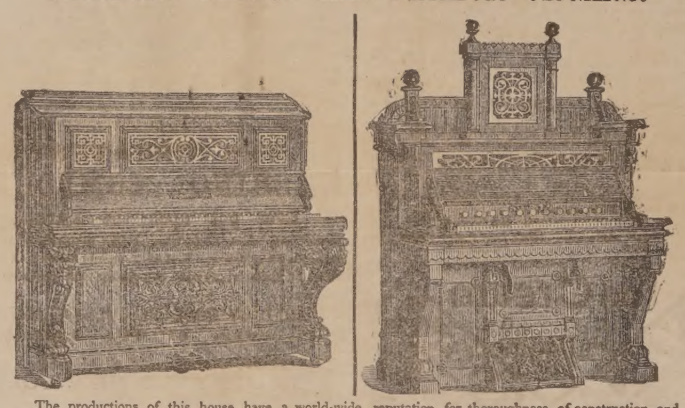

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Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it. D S. WILTBERGER, Proprietor, No. 233 N. 2d St., Phila.

KINDERGARTEN CARDS
REWARD CARDS New and Beautiful, for Sunday and Day-Schools.

Prices to suit the times. Over 1,000 kinds and designs, comprising *Motto, Reward, Scripture Text, Sentiment, Bible Verse, Good Device, and Hymnal Cards.* Samples and price list of Educational Cards free to any teachers sending us their address.

J. H. BUFFORD'S SONS, Mfg. Publishers,
Established 1830. 141 Franklin St., Boston, Mass.

50 *Motto, Flora and Lace Cards*, in fancy case, name in old 10c. Agent'soutfit 10c. U. S. Card Co., Northford, Ct.

CUMBERLAND VALLEY R. R.

Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:20
Arr. Carlisle,.....	9:00	2:35	5:15	10:20
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:35
" Carlisle.....	6:00	10:55	2:20	5:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
	A. M.	A. M.	P. M.	P. M

A. E. McCULLOH, Genl. Tkt. Agent.
J. F. BOYD, Supt.

General News.

HOME.

Three new Bishops of the Reformed Episcopal Church were ordained in this city on Sunday. The three clergymen exalted to this high office were: Rev. F. Stevens, of South Carolina, who is Bishop in charge of the special jurisdiction of the South; Rev. James A. Latane, of Virginia, who is Bishop of the South, and Alfred S. Richardson, of England, whose name was presented to the Council by the Synod of Great Britian.

The Bohemian Sharpshooters, a voluntary military company, became involved with a visitor, and afterwards a crowd of spectators, at a picnic in Chicago, on the 22d inst. The defenceless people were fired into; several persons were killed and others wounded. The assailants have been arrested and imprisoned on the charge of murder.

FOREIGN.

The Baron James de Rothschild has just published in Paris, through the house of Firmin-Didot, at his own expense, the first of five or six volumes on "Le Mystere du Viel Testament." It is to be a very handsome specimen of book-making, and for the first volume the introduction, notes and glossaries have been written by the Baron himself. "Le Mystere du Viel Testament" is a compilation of dramatic works in which Old Testament legends are represented by various authors, and was last published in the fifteenth century. It comprises some 50,000 verses. The language of these miracle Plays is said to be easy to understand. Rabelais lived long after they were written, and the reason why his language is more difficult to read is that he possessed a dictionary containing a great many unknown words.

The item of foreign news that attracted most attention during the past week was the announcement of the death of Prince Louis Napoleon, at the hands of the Zulus against whom he was engaged in the English army. The Prince Imperial of France accompanied by other officers, left Colonel Wood's camp to reconnoitre. The party dismounted in a mealie field, when the enemy crept up on them and assegaied the Prince, killing him. His body was recovered. The event is looked upon as likely to end the Bonaparte dynasty in France, and the Imperialists, who placed much hope in the young Prince, are, of course, much discouraged by it.

LETTER LIST.

Aldenderfer, S, Ashbaugh, J J, Abbott, L Ault, Rev J.

Bader, A S, Beam, Rev S Z, Brinkerhoff, R, Biesecker, J R, Busche, J F, Brandt, H F, Baltozer, J P, Breidenbaugh, Prof P H, Beckley, G A, Bushong, R M, Borgar, C D.

Clark, T J, (2), Crider & Bro, Custer, Cook, L H.

DeHuff, G, Dieffenbacher, Rev D S, Doll, C W.

Edwards, Mrs A B, Eisentrout, B, Eisenberg, S H.

Fallweiler, H O, Foust, S.

Gerhard, Rev D W, Gurley, Rev G D, Geise, F, Garner, W.

Heyser, W, Harbaugh, M L, Hartzell, G P, Hensell, Rev L, (2), Helm, J H, Hannabery, Rev J, Heilman, Rev C U, Hensell, Rev J C, Hoffman, Rev H, Hager, J, Esq, Hoy, J, Houtz, Rev A, Heckerman, M P, Heller, Rev A J, Hoffmeier, Rev W H.

Johnson, G A.

Kass, C, Kleckner, G P, Kline, N L K, Kohler, P S, Keggerreis, M Z, Klein, A G, Knoble, D, Knepper, Rev B, Kolenberg, G, Keener, Rev H F, Kohler, Rev S S, Kline, Rev D G, King, D.

Long, Rev H F, Leberman, Rev D D, Long, Rev S C, Leberman, Rev J J, Landis, Rev W M, Lady, Rev D B, Love, Rev J W, Lautz, W C, Labsaugh, S.

Meyers, L, Moore, J B, Mayer, Rev L J, Miller, D, Miller, Rev S S, Mosteller, G C, Montgomery, D, Motter, S M.

Ogier, W H, O'Neal, Dr J W C, Ott, C J.

Pontious, Rev J W.

Retsman, J, Rinker, Rev H St J, Reiter, Rev C H, Reagle, W H, Rhodes, D W.

Stauffer, Mrs H B, Saxman, D J, Shullenberger, Rev H B C, Sipe, P, Schmidt, A M, Stein, J H, Stewart, W I, Schneider, D B, Sherman, G F, Sykes, Rev S H, Stauffer, P F, Snyder, Rev N Z, Shaw, Rev S, Sandoe, Rev W B, Schultz, D.

Vonneida, J.

Wolf, B Jr, Wylie, A R.

Ziegler, Rev A F.

THE BOUND BROOK ROUTE.—THE NEW route to New York from Philadelphia, by Bound Brook, has been steadily increasing in popularity, since its establishment. The ride from Philadelphia over the North Penn, and through by the new link, is one of the most agreeable in the country. The road is remarkably straight, having fourteen miles of air line in one place. The scenery is extremely attractive; elegant and comfortable coaches, and equipped with all the modern appliances for speed, comfort and safety. One great advantage of this route, aside from its being a Philadelphia enterprise, and the claims of the inaugurators of low rates of fare and speed, is, that being through a fertile and highly cultivated section of the country—and the portion situated in New Jersey being north and west of the dry plain section, it is wholly free from dust and sand—and the use of hard coal in the engine, passengers are entirely rid of the annoyances usually subjected upon other roads. Upon the fast trains the journey is made in two hours, and no one who has ever been over the new route fails to be charmed with its superior advantages. The road makes direct connection, by Annex boat with Brooklyn, Erie Railway, and Citizen's Line of steamers for Troy, Saratoga, etc. The 7.45 and 10.00 A. M., and 3.30 P. M., have through cars for Long Branch, Ocean Grove, Ocean Beach and Spring Lake. Passengers by the 1.45 train, arrive in New York in time for Sound Steamer for Boston, and points east. Try the New Route; it is fully up to its competitive lines in its management, and far surpasses them in scenery and novelty.

Advertisements.

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Hymns and Carols
FOR
Church and Sunday-School.
BY ALICE NEVIN.
With Music. Square Crown 8vo. Boards 50 Cents. Extra Cloth, 80 Cents.

This work has been prepared to meet a strongly felt and growing want for a more devotional and educational order of praise to be used in the service of the Sunday-School. The greatest care has been taken in the selection of the hymns and tunes, and it is confidently believed that the volume will give satisfaction wherever used.

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EMPLOYMENT FOR LADIES OR MEN. $50 to $100 PER MONTH easily made selling Mrs. Julia McNair Wright's New Book entitled **The COMPLETE HOME**
The Morals, Health, Beauty, Work, Amusements, Members, Money, Savings, and Spendings are all clearly dealt with in fascinating style, full of anecdote and wit. For full description and extra terms, address
J. C. McCURDY & CO., Philadelphia, Pa.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Me.

$5 to 20 per day at home. Samples worth $5 free. Address STINSON & Co., Portland, Me.

WORK FOR ALL.—J. H. EARLE, Boston, Mass.

SUMMER RESORTS.

SHELDON HOUSE
OCEAN GROVE, ("The City by the Sea")
NEW JERSEY.
Summer and Winter Resort on the Shores of the broad Atlantic and Wesley Lake.

Cool breezes in Summer, and warm, steam-heated rooms in Winter. Otis Hydraulic Passenger Elevator. Creighton's Patent Oral Annunciator. Acoustic Speaking Telephone to all outside offices, Telegraph, etc. Springfield Gas Works. Warm Salt-Water Baths, Fire Escapes, Laundry, etc., etc. Cool Spring Water and Shady Groves. *Entire freedom from mosquitoes.* Perfect drainage. The proprietor has just completed *large sewer* to the Ocean. Splendid bathing, boating, fishing, drives, and walks. 150 rooms. $2.50 to $3.00 per day. $10 to $18 per week. 1¼ hours from New York, via Central R. R. of N. J. (trains each way daily), or the New Ocean Pier Line via Long Branch. 2½ hours from Philadelphia. 10 minutes from Long Branch. Open the year round.
H. M. SHELDON, Proprietor.
WELCOME E. SHELDON, Manager.

NORMAN COTTAGE
Between Central and Beech Avenues, OCEAN GROVE, N. J. Pleasantly located near Camp Ground, and in full view of Ocean. Wide verandas, croquet ground, boat. *Table unexceptionable.* C. R. PRIEST, Lock Box 533.

TRAYMORE HOUSE
Sea End, Illinois Ave., **Atlantic City, N. J.**
Opened May 31 Address M. E. HOOPES.

THE ALHAMBRA. Accommodations for 300 guests. **Largest rooms of any house in Atlantic City.** *Bear this in mind.* R. B. LEEDS, Propr.

MANSION HOUSE, Atlantic City, N. J. This large and favorite house is **now open.** Terms moderate. Nothing will be left undone to secure the comfort of guests. Office under management of WM. D HUBERT
A. OBERMEYER, Propr

RESORT HOUSE,
POINT PLEASANT, New Jersey.
New house, delightfully situated in shady grove and large lawn, at junction of Ocean and Squan River. Accommodations for 200 guests. Fishing, boating, and surf bathing. *Terms moderate.* SIDNEY FORMAN, Propr.

OCEAN HOUSE **Point Pleasant, N. J.** Delightfully located within 100 yards of the surf, and a half a mile from head of Barnegat Bay. *Good sailing, gunning, fishing, and bathing.* H. C. SHOEMAKER.

LAKE HOUSE **Spring Lake Beach, N. J.** At head of Lake, 5 minutes from beach. Accommodates 200 guests. All modern improvements. Central Road from New York and Pennsylvania, or Bound Brook from Philadelphia. H. W. ABBOTT.

CLARENDON HOTEL,
LONG BRANCH, N. J.
Now open. $3 per day. Liberal arrangements made for the season. Address GEORGE PIERIS, Proprietor.

PERMANENT EXHIBITION
OPEN EVERY DAY.
Complete display in every department, with manufacturing and the machinery in operation.
Music and other Special Attractions daily.
The Great Diorama of Washington at Yorketown etc., etc.
Admission 25 cents. Children, 10 cents.

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BOUND BROOK ROUTE.
Time to New York—two hours. Double track. Perfect equipment.
Leave Depot, Third and Berks streets, for New York, Trenton, and the East, at 7.45, 10.00, 11.30 A. M., 1.45, 3.30, 5.30, 7.15 P. M., and 12 night. Direct connection by annex boat at Jersey City with Erie Railway and Brooklyn. Parlor cars on 7.45 A. M., and 1.45 P. M. trains.
For Yardley, Hopewell, Pennington and way points to Bound Brook, 8.15, 10.00, 11.30 A. M., 3.30, 5.30, 7.15 P. M., and 12 night.
6.45, 8.15 A. M., 1.30 and 4.30 P. M., for Trenton and principal Stations.
For Long Branch, Ocean Grove, Ocean Beach, *7.45, *10.00, 11.30 A. M., and *3.30 P. M.
*Through Cars.
On Sunday—For New York, Hopewell, Pennington, 9 A. M., 5.30 P. M., and 12 night.
For Trenton, 8.45, 9.00 A. M. and 4.30, 5.30 P. M.
Ticket Offices, 434, 732, 1351 Chestnut street.
Yellow Cars on Fifth street, Green Cars on Third and Ninth streets, direct to Depot in 30 minutes from Chestnut street.
Baggage collected and checked to destination by Mann's Express, 101 South Fifth street.
H. P. BALDWIN, *General Passenger Agt., New York.* C. G. HANCOCK, *Gen'l Pass'r and Ticket Agt., Philadelphia.*

Ice Cream SALOONS
WANAMAKER'S
DINING ROOMS
823 Market St. PHILADA.
42d & Spruce Sts. and Delaware Ave. PHILADA.
GEO. W. WANAMAKER, Proprietor.

RENT PAID TWO YEARS AND A HALF BUYS AN ORGAN.

The Mason & Hamlin Organ Co
154 Tremont St., BOSTON; 46 E. 14th St., NEW YORK; 250 Wabash Ave., CHICAGO,

Whose cabinet or parlor organs are acknowledged to be UNEQUALED IN EXCELLENCE, having received the HIGHEST HONORS at EVERY WORLD'S INDUSTRIAL EXHIBITION FOR THIRTEEN YEARS, and being the ONLY AMERICAN ORGANS WHICH HAVE RECEIVED SUCH AT ANY, now offer them, not only for cash, but also on the following VERY EASY TERMS OF PAYMENT.

They will rent an organ with the agreement that when the whole amount of rent paid equals the value of the organ it shall become the property of the party hiring it, without further payment. The rent per quarter, payable in advance, is one-tenth of the value of the organ, so that ten quarterly payments complete its purchase. Or, payments may be made monthly, if preferred.

This plan presents two very important advantages:

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2. One can thus have an organ on trial for six months, or longer, for a reasonable rent only, and so thoroughly test it and see if he values it, before concluding the purchase; having all rent which has been paid applied upon the purchase, whenever made.

Only makers of VERY BEST ORGANS, *which can be depended upon to give satisfaction in all cases, could afford to offer such terms.*

Organs are furnished on these terms, not only in the immediate vicinity of our warerooms, but in any part of the country which is readily accessible.

PRICES OF MASON & HAMLIN ORGANS are but little more than those of the very poorest organs made. On above easy terms of payment they are furnished for $67.50, $82.50, $97.50 to $500 and upward. *Reasonable deductions are made from these prices when all cash is paid.*

ILLUSTRATED CATALOGUES, PRICE LISTS and Circulars, describing FIFTY-EIGHT DIFFERENT STYLES, with much useful information about organs, sent free to any address.

JAMES PYLE'S PEARLINE
THE GREATEST WASHING COMPOUND
Ever put upon the Market,
and the *only one that abolishes toil and drudgery without injuring the finest fabric.* No family should be without it. The saving of **Labor, Time,** and **Soap** will prove **astonishing.**
SOLD BY GROCERS EVERYWHERE,
But beware of Vile Imitations.
ASK FOR PEARLINE.
JAMES PYLE, NEW YORK.

$72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address TRUE & Co., Augusta, Me.

BURT'S SHOES
For LADIES and CHILDREN.
A full line of these Fine Shoes may be found at the New Store of **ADAMS & PARKER,**
30 S. Eighth Street, Philadelphia, Pa.

THIN SUITS
FOR
BOYS' AND CHILDREN'S WEAR
AT
A. C. YATES & CO'S
Boy's Clothing House
626 CHESTNUT ST.
PHILADELPHIA.

BARGAINS FOR THE LADIES!

We have made great reductions from former prices, among which we name a lot of All-wool French Lace Bunting, reduced from 87½c. to 50 c.; All-Wool Fancy Buntings, reduced from 65c. to 50 c.; All-Wool Damasse Buntings, 25 c.—choice; Lace Bunting, Black and Colors, 18c.—worth 25 c.; Black Bunting, 12½c.; Black Damasse Bunting, 25c. and 35c.—stylish. It is said we are displaying the best line of

ALL-WOOL BLACK LACE BUNTINGS
of any other house in the trade. One lot of Fancy Dress Suitings at 6½c.—reduced from 12½c. Immense variety of Damasse Suitings, new shades, at 12½c. Pedestrian Suitings, 12½c.—cost 25 c. Endless variety of Dress Fabrics at from 6¼c. to 25 c.

BLACK CASHMERES.
We have a full line of these desirable goods. We keep nothing but the most reliable makes. Our prices we **guarantee** to be as low as any first-class house.

BLACK SILKS.
Some special bargains in this department. We are offering a Black Dress Silk at **$1.00.** Its like has never been shown.

GEO. D. WISHAM
RELIABLE STORE. No. 7 N. Eighth Street, Philadelphia.

THE SCHOLAR'S HAND-BOOK.

Being the first to introduce an entirely new method of explaining the lessons, since so generally adopted by others, THE SCHOLAR'S HAND-BOOK continues to add whatever improvements experience and a careful study of the wants of teachers and scholars suggests.

PART TWELVE, on the Lessons from July to December (bound in boards), now ready, contains—A Grouping and Description of the Epistles and Revelation; Chronological Tables from the Captivity to the End of Bible History; Maps of Palestine and of St Paul's Journeys; Copious and Carefully Selected Bible References, Sub-Topics and Daily Readings; Descriptions of Persons and Places, with the Pronunciation of Names; Explanations of Difficult Points, Illustrations and Blackboard Exercises; Selections of Hymns for Each Lesson; Orders of Service, with Responsive Bible Readings; and a Full Index. It has, in addition,

QUARTERLY REVIEWS, AN ANNUAL REVIEW, A SEPTENNIAL REVIEW,
with a grouping of the Bible Books and themes studied during the seven years' course of International Lessons ending with the current year. Thus the HAND-BOOK, after furnishing its aid in the class, will be of permanent value for reference to all Sunday-School workers.

Furnished to classes at the rate of 80 cents for 10 copies; $2 for 25 copies, with one cent per copy additional for Postage when sent by mail. Specimen copies, 10 cents. Address

THE AMERICAN SUNDAY-SCHOOL UNION,
1122 Chestnut St., Philadelphia; 10 Bible House, New York; 73 Randolph Street, Chicago.

Great Increase of Sales This Year
—AT THE—
GRAND DEPOT!

I Respectfully ask the Attention of the People to this Important Statement.

JOHN WANAMAKER.

Having Greatly Increased the Sales During This Year AT THE

GRAND DEPOT,

Without Materially Increasing the Expenses,
WE ARE READY, ON AND AFTER THIS DATE,
To Still Further Lessen the Prices of Many of the Goods we Deal in!

The tens of thousands of people who have wonderingly watched our scheme of applying most thoroughly the economic principles to trade (having the interest of buyers in view as well as our own) will be glad for this and other self-evident assurances of its practical success, and be even more gratified with the advantages daily appearing for all who have goods to purchase.

We were confident that the people would find out for themselves that our plan must prove to be (if not in the interest of a particular class) certainly of great and permanent benefit to the people at large.

It is, therefore, now publicly announced that the Grand Depot Public Supply Store is enabled, by reason of largely increased sales, to put prices still lower.

We propose to buy in the largest lots, and sell at the smallest profits. The more goods we sell the cheaper we can buy and the cheaper we can afford to sell; and this is all the explanation that common-sense people need.

Prices are as low at the Grand Depot, and oft-times lower, at the beginning of the season than those named in pressure sales as remarkable bargains. To prove this, get samples and put them side by side with our goods, and see if the widths and qualities are not identically the same, and as each piece is marked with prices, where customers can see for themselves, the facts are demonstrated just as this advertisement states.

Rapidity of Sales Gives Freshness of Stock!

The effect of our plan in selling goods keeps our entire stock in motion, and our customers are certain to get at all times the Freshest and Newest Goods. Our prices usually start at the beginning of the season at the low rates we find advertised two months later by some one as having been greatly reduced. Reduced prices to commence and run through the season is a fundamental principle of our business.

To-day Finds Us With a Full, Fine and Fresh Stock.

☞The prices are not made to break the market, but are the low rates a large business affords.

JOHN WANAMAKER.

FOR EXAMPLE:

All-Wool French De Beige, 19 cents to $1.
All-Wool French De Beige, 19 cents to $1.
The 19-cent quality embraces all shades of Grays and Browns, and being strictly all-wool, are unquestionably the cheapest goods of the kind ever offered.
Our finer goods will be found upon examination to be equally cheap.
All-Wool Dress Buntings, 25 cents to $1.
The 25-cent quality is the best value ever offered at the price, being finer and from 2 to 3 inches wider than similar goods at the price. We also call attention to the fact that our assortment embraces colors that are confined to ourselves, notably in the All-Wool Lace Buntings, at 50 cents,
And in
48-inch All Wool French Bunting, at 65 and 75 cents
IN FINE FRENCH NOVELTIES
We have just received several small lots of very handsome fabrics, purchased of an importer to close the season's business. We will sell them extremely cheap.
French Jaconets and Organdy Lawns.
All the newest designs, with and without side bands.
Real Scotch Zephyr Ginghams, 20 and 25 cents.
Bandanna Zephyr Ginghams, 16 cents.
New styles (the prettiest yet) just received.
Jaconet Lawns, exquisite designs, 12½ cents.
The largest assortment of
CHOICE STYLES
In
Light and Medium Calicoes and Chintzes ever offered at retail in this city.
Prices range from 5 to 12½c.
50 PIECES
Fancy Dress Suiting at 5½c.
Fancy Dress Suiting at 5½c.
Were sold by the manufacturer at 11c.
300 PIECES
Half-wool Suitings, at 10, 12½ and 15c.
Half-wool Suitings, at 10, 12½ and 15c.
Best value ever offered for the money.

Silks. Silks. Silks.

It is a well established fact that all Silk Goods have materially advanced in price; nevertheless we continue to sell at old quotations, and to take advantage of present prices means to the purchaser a saving of money. For instance, you can buy for
48 cents—Colored Jaspre Stripe Silks.
50 cents—Colored Stripe and Shaded Silks.
55 cents—Colored Stripe and Check Silks.
65 cents Colored Jaspre Stripe and Check Silks.
75 cents—Colored neat style Check Silks.
85 cents—Colored Jaspre Check (very new) Silks.
95 cents—The latest novelty in Fancy Silks.
Satin Stripe Foulard Silks at 50 cents.
Granite Ground Foulard Silks at 75 cents.
Satin Stripes and Polka Dot Silks at 75 cents.
Chintz patterns, white and Colored grounds, $1.
Satin-laced stripes and polka dots, $1.25.
75 cents—21 in. black gros grain.
90 cents—21½ in. black gros grain, extra weight.
$1—Our famous silk at this price.
$1.25—Bellon's sublime quality cachemire.
$1.25—Bonnets & Cie's celebrated fine cachemire.
$1.75—Handsome quality Egyptian band.
$2—Several makes, all desirable, and the next season will be much higher.
$2.25 to $5—Royal 24 in.; finest goods for walking suits imported.

JOHN WANAMAKER,
GRAND DEPOT.....THIRTEENTH STREET.

Towels and Linen Goods.

EXTRAORDINARY BARGAINS!
100 dozen Loom Huck Towels,
20 cents each, $2.25 per doz.
25 dozen Linen Turkish Towels,
50 cents each, $6 per doz.
50 doz. White Turkish Towels,
25 cents each.
500 doz. Matalass Initial Towels,
31 cents each.
20 doz. Old Bleach Fine Huck Towels,
$6 per doz.
20 doz. Old Bleach Fine Huck Towels,
$4.50 per doz.
A large assortment of the widest and best qualities in Huckaback and Diaper Towelings.
Christie's Celebrated Turkish Towels, all white and colored at very low prices.

Latest Ready-Made Suits.

SUITS 1 Doz. Figured Lawn Suits, lace trimmed, 3 pieces.....Price $5.00
SUITS Variety of Polka dot Lawns, desirable shades, 3 pieces trimmed with lace.....Price $3.25
SUITS 10 Striped Linen Lawns, piped with plain shades and trimmed with lace, at.....$7.00
SUITS 12 Robe Lawn suits, made in 3 pieces, with full trimming of lace and ribbons, at.....$3.87
SUITS Always sold before at $5.
SUITS Full line of Percale suits, plaid trimmed, 2 pieces, special bargains, at $2.00 per suit.
SUITS Special line of extra sizes in Percale suits, from 40 to 46-inch bust measures at.....$3.50
SUITS Full assortment of white suits, from $4.25 to $75.00.
SUITS Summer silks, stripes, desirable colors, from $12.00 upwards.
SUITS Black silk walking suits, corduroy skirts at $22.50
SUITS Full assortment of Linen Ulsters, from $1.70 to $5.

FOR EXAMPLE:

SUITS Full variety of Fancy Lawns, lace trimmings, from $12 to $38.
SUITS Zephyr cloth suits, novelties, $4.50 to $9 (Parasols to match, at $2.25.)
SUITS Job lot percale overskirts and basques at.....$1.00
JOHN WANAMAKER,
GRAND DEPOT.....THIRTEENTH STREET.

Hosiery.

Customers often express surprise at the continual change going on at our Hosiery department. They can always see SOMETHING NEW. There is hardly an incoming steamer that does not bring us a case or two of hosiery.

We are showing some new things in "WARD'S," embracing their newest styles open work and embroideries, at our well-known popular prices. We call part cular attention to five new styles of gentlemen's half hose from one of the most celebrated Nottingham makers.

They were specially designed by order of our hosiery buyer, and on receipt of the samples were cabled for by us.

We can, with certainty assure our friends that the styles will be confined to the Grand Depot.

In addition to our importations we are showing some great bargains in ladies' and children's fancy hose, bought from the importers at remarkable sacrifices to close large lots. Thirty days from now will see a great change in prices of Hosiery, the advance in raw material, the unsettled condition of the laboring classes abroad, will all tend to rapidly advance values.

It is much to your interest to take advantage of the present low prices.

JOHN WANAMAKER,
GRAND DEPOT.

The Misses' and Children's Suit Department

GRAND DEPOT.....THIRTEENTH STREET.
Have placed on the counters this day
ONE LOT
Misses' blue flannel suits
(Princess skirts and basques.)
Handsomely trimmed with small shepherd's plaid,
8, 10 and 12 years, at $7.50 each.
ONE LOT
Misses' mohair dresses,
In gne hair line plaids
(With princess skirts and basques,)
Elegantly trimmed with silk,
8 10, $2, 14 and 16 years,
At $7, $7.50, $8, $9 and $9.50 each.
ONE LOT
Misses' Mohair Dresses,
Princess shape, trimmed with silk,
4, 6, 8 10, 12 and 14 years,
At $6, $6 75, $7.75, $8 25, $8.75 and $9.75 each.
ONE LOT
Summer Bourette School Suits,
Trimmed skirts and basque,
8, 10, 12, 14 and 16 years,
At $2.50, $2.75, $3, $3.50 and $3.75 each.
ONE LOT
Misses' sailor suits,
Blouse waist and skirt,
In flannel, neatly trimmed with white braid
4, 6, 8 10 12, 14, and 16 years,
At $4.25, $5.25, $6, $6.75, $7 00, $8 and $9 each.
The above four styles can only be had at the Grand Depot as there are none like them in this city.
ONE LOT
Child's Chintz Dresses,
2 and 3 years, 25 cents each.
3, 4, 5 and 6 years, 30 cents each.
ONE LOT
Child's Chintz and Percale Suits,
From 4 to 12 years, 30 cents each.
ONE LOT
Child's Chintz and Percale Suits
2, 3, 4, 5, 6 and 7 years, 75 cents each.
ONE LOT
Child's Chintz and Percale Suits,
8, 10 and 12 years, 85 cents each.
ONE LOT
Child's Chintz and Percale Suits,
14 years, 95 cents each.
ONE LOT
Misses' Plaid Gingham Suits,
Trimmed with Hamburg Edging,
8, 10, 12, 14 and 16 years,
$3, $3 50, $4, $4.50 and $5 each.
ONE LOT
Misses' Striped Seersucker Suits,
Kilt Skirt and Jacket,
Handsomely trimmed with Hamburg Edging,
8, 10, 12 and 14 years,
$4.50, $4.75, $5 and $5.50 each.
ONE LOT
Figured Lawn Suits,
Trimmed with Lace Edging,
4, 6, 8, 10, 12 and 14 years,
at $2.50, $2.75, $3, $3 25, $3.50 and $3.75 each.
ONE LOT
Linen Suits for traveling,
Trimmed with colored Hamburg Edging,
4, 6, 8, 10 and 12 years,
at $2 25, $2.50, $2.75, $3 and $3.25 each.
ONE LOT
Dotted Swiss Suits,
Princess Skirt and Basque,
Box-plaited Trimming on Skirt, with Lace-trimmed Ruffle above,
8, 10, 12, 14 and 16 years,
at $6.50, $7 25, $8, $8 50 and $9 each.

☞Goods sent by Mail to every State or Territory just as ordered, and even then, if not as expected, exchanged or the money refunded!

☞*For samples or prices, specify on postal card what is desired, and address*

JOHN WANAMAKER,
GRAND DEPOT, PHILADA., PA.
THIRTEENTH STREET,
FROM MARKET TO CHESTNUT.